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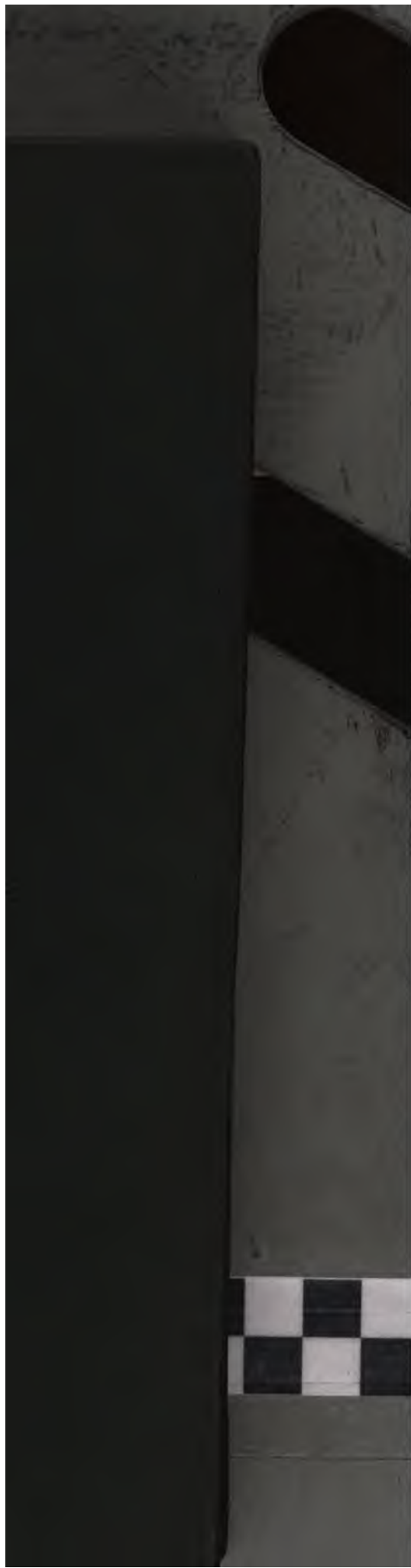
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THE  
BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

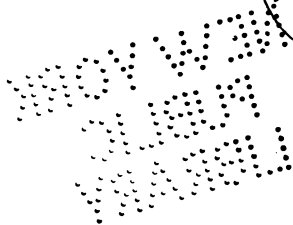
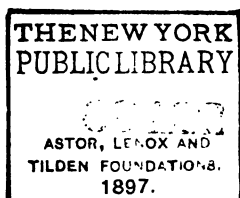
OF THE

BAPTIST GENERAL CONVENTION.

—  
VOLUME XXII  
—



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## TO THE READERS OF THE MAGAZINE.

WE have to say to our readers that it is in contemplation to change somewhat the character of the Magazine; to occupy a little more fully the entire field of missionary labor.

When new exigencies arise in the prosecution of any enterprise, new means must be employed to meet them. Since 1836, when the Magazine became strictly a missionary work, its pages have been devoted chiefly to the communication of missionary intelligence. Perhaps nothing more has been called for than to keep the friends of missions informed of the actual progress of the work. Nothing more was necessary, certainly, if regard were had only to the procurement of the necessary funds. Our condition, however, has become changed. We are now exceedingly straitened for the want of the requisite pecuniary means.

In the infancy of missions, while the missionaries are acquiring the languages of the heathen, and are making translations of the scriptures, the necessary expenses are limited; but when the languages are acquired, and the scriptures translated, the missions are prepared for extension, and the expenses must be greatly augmented. The scriptures must be printed, and additional laborers called in to circulate them and instruct the people out of them; to establish schools and organize churches; and, by an endless variety of means, endeavor to evangelize the people.

The origin of the foreign missionary enterprise among the Baptists of the United States, had much in it that was peculiar. The suddenness with which the plan was developed, and communicated to all our churches, and the success that attended the undertaking;—a success almost without a parallel in the history of missions;—gave to it much of the air of romance, and secured to it, in an uncommon degree, the popular favor. The conception was so grand, and the realization so certain and near, that not only the pious, those who love our Lord Jesus Christ in sincerity and truth, but all, however slightly they may have been attached to our congregations, were loud in their praise of the undertaking, and were ready to contribute liberally of their substance to sustain it. The age of romance is now past, and the labor, if accomplished at all, must be performed by the tried friends of missions. They, impelled by the constraining love of Christ, must stand fast, and be associated together in still stronger alliances.



The labor of carrying on foreign missions is naturally divided into two departments—the home and the foreign. The one furnishes the necessary means for prosecuting the mission ; and the other applies them. The Board has a supervision of both these fields ; and in saying that it is intended to modify the character of the Magazine, we mean to say that it is in contemplation to speak through its pages the sentiments, and express the feelings of the Board, with a view of rendering, if possible, our means more effective. Our labors abroad must be graded exactly by the supplies furnished at home ; and the Board feel the need, in an especial manner at the present time, of the sympathy and the coöperation of all the friends of missions. We beg that you will give to what we have to say, a candid hearing. And may we not ask the kind offices of our readers in every place to enlarge the present list of subscribers ? We ask for access to the people through the columns of the Magazine ; we desire that our missionaries may converse with them as laborers in a common cause ; and the Board especially desire this intercourse with those, of the riches of whose liberality to the heathen they are but the almoners. Biographical sketches of our departed missionaries, and of distinguished fellow-laborers, will be inserted ; and we hope that many of our brethren who are accustomed to write for the press, will be moved with a desire to speak through our columns in such forms as they may deem most subservient to the sacred cause of missions.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII

JANUARY, 1842.

NO. 1.

## American Baptist Board of Foreign Missions.

## Crete.

EXTRACTS FROM A LETTER OF MR. BUEL, DATED CORFU (IONIAN ISLANDS), SEPT. 24, 1841.

The following communication from Mr. Buel will be read with interest, as indicating the state of religious feeling and the prospects of missionary labor among the Greeks. The ceremonies connected with infant baptism, which are described at some length, constitute a distinguishing feature of the Greek Church. The practice of *Trine Immersion*, here referred to, prevails throughout that church, which, it will be recollected, embraces a larger number of nominal members than all the protestant denominations in Christendom.

I am happy to announce only tidings of good respecting the health and general prosperity of the mission. On account of the departure of the English mail-steamer several days earlier than its usual time, the letters of Mr. Love and Mrs. Dickson, instead of being forwarded by the present opportunity as was expected, will be retained for the next mail, which will leave about the middle of October. As the affairs of the mission are particularly described in the reserved letters, I shall confine myself in this to some remarks and extracts from my journal, designed to illustrate the religion and manners of the Greeks.

*Baptism of a Greek child.*

A few weeks since, Mrs. B. and myself accepted an invitation from our teacher to be present at the baptism of his child. At five in the afternoon we found the company assembled at his residence, consisting of an Associate Professor in the University, and his

lady; also Rev. Mr. Lowndes, of the London Missionary Society, and his family; besides relatives, the god-father, god-mother, &c.

When the font or laver—a large brazen vessel—had been set in the middle of the room, and the three lighted tapers, to the picture of the virgin Mary, had been placed on the centre table, it was announced that the ceremony was about to commence.

The deacon, the god-father, and god-mother, stood, each holding a lighted taper. The company arose, and the priest in his sacred vestments entered and took his station at the font.

The most striking things in the appearance of this personage, were his costly gilded robes, put on over the full black gown in which he is uniformly dressed,—a small low-crowned hat without a brim, which custom allows him always to wear—his long hair, floating in curls over the shoulders—and a venerable beard, which has been suffered to grow ever since he was inducted into the priestly office.

The child was now brought in the arms of the nurse. The priest breathed three times in its face, and sealed it, by making the sign of the cross upon its forehead and breast; then facing the east, he read four or five introductory prayers, three of which were for the exorcism of the evil spirits. They close as follows:—"Expel from this child every evil and unclean spirit, concealed and nestled in his heart; the spirit of deceit, of malice, of idolatry, and covetousness; the spirit of falsehood, and of all impurity, which worketh according to the teachings of the devil; and make him a sheep of thy holy shepherd, Jesus Christ; and a worthy member of thy

church,—a son and heir of thy kingdom ; that, living according to thy commandments, and preserving the seal inviolate, and keeping his garments unspotted, he may attain to the blessedness of the saints in thy kingdom ; through the grace, mercy, and loving-kindness, of thy only begotten Son ; to whom with thee, and the infinitely holy, blessed, and life-giving Spirit, be praises, now and forever, in a world without end, amen."

The priest then turned to the west, and put the following interrogatories, each *three times*, to the god-father, who also facing the west, answered in behalf of the child.

*Priest.* "Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?"

*God-father.* "I renounce."

*P.* "Hast thou renounced the devil, and all his works, &c.?"

*G.* "I have renounced."

*P.* "And do you spit him out?"

Here the god-father spits out the devil three times, as the question is repeated to him.

*P.* "Do you make a covenant with Christ?"

*G.* "I do covenant."

*P.* "Hast thou covenanted with Christ?"

*G.* "I have covenanted."

*P.* "Believest thou on him?"

*G.* "I believe on him, as king, and God."

Here the god-father repeats three times, the "Apostles' creed," when a long series of repetitions ends with—"I worship the Father, Son, and Holy Ghost, the indivisible, and consubstantial Trinity."

After some change in his vestments, the priest begins a series of responses with the deacon, of which the following will serve as a specimen.

*Priest.* "That this child may be planted together with Christ, our God, and become a partaker of his death and resurrection."

*Deacon.* "We beseech thee, O Lord."

*P.* "That he may keep his baptismal garment, and the seal of the spirit, without spot, and blameless—unto the terrible day of Christ, our God."

*D.* "We beseech thee, O Lord."

*P.* "That this water may be to him the washing of regeneration, unto the forgiveness of sins."

*D.* "We beseech thee, O Lord."

Then follow the consecrating prayers, during which the priest sanctifies

the water, and the cup of oil, by breathing upon each three times—taking care to suit the action, so as to make the sign of the cross,—and repeating each time the formula, "In the name of the Father, and of the Son, and of the Holy Ghost." Some of the consecrated oil is poured upon the water, in the font.

The reading of another prayer concludes these preliminaries, when the child is stripped of all its clothing, and anointed with the holy *chrism*. The priest dips his finger in the oil, and crosses the principal parts of the body, saying, "The servant of the Lord is anointed with the oil of gladness, in the name of the Father," &c. &c.

The anointing of each separate part has a special significance, (e. g.) the breast—"for the cure of the soul;" the ears—"for the hearing of faith;" the feet—"for the direction of thy steps;" the hands—"because thy hands have made me and fashioned me."

After the *chrism*, the child is dipped, feet foremost, into the font, and immersed *three times*, according to the number of persons in the Trinity, with the formula, "This servant of the Lord is baptized in the name of the Father, amen,"—"in the name of the Son, amen,"—"in the name of the Holy Ghost, amen." This is the Trine Immersion of the Greeks ; "and is," they say, "significant of the three days' burial of Christ, and his resurrection."

The baptism is followed by another anointing similar to the first, in which the child receives "the gift of the Holy Ghost."

It is then clothed with a gown, presented by the god-father with some jewelry, such as ear-rings or bracelets, attached to it, the priest saying, "the servant of the Lord is clothed with the garment of righteousness, in the name of the Father," &c. &c.

It is then carried round the font,—all who are engaged in the ceremony following and chanting—"Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity," and "Whosoever of you are baptized into Christ have put on Christ."

Some collects—such as the first part of the sixth chapter of Romans, and the last part of the 28th of Matthew—are then read, and more prayers repeated, when the priest with a sponge wipes the face, hands, &c., of the child,

saying—"Thou hast been baptized, enlightened, anointed, sanctified and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen."

Another improvement upon the simplicity of the primitive ordinance, remains to be mentioned. After an appropriate prayer, the priest takes a pair of scissors, and clips off a lock of hair from each side of the head, always imitating the sign of the cross, and pronounces the formula—"The servant of the Lord is sheared, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen." The locks of hair are intended as the first fruits of the regenerated child, and are presented as an offering unto God.

The remainder of the interview is spent in a convivial way, until the visitors choose to retire. There seemed to be little regard to solemnity during the ceremony; on the contrary, at every considerable pause, the company would fall into a jovial conversation about the scene before them, in which the priest very heartily participated.

On taking his leave, the priest presents the child to the mother, and administers a word of counsel respecting its education in the faith of the church. At length he concludes the ceremonies of the occasion, by making the sign of the cross upon the top of the door, with the smoke of the burning taper, as he passes out of the house.

The age of the child is reckoned from the time of its baptism. In this instance, as it was to be named after the virgin Mary, the christening had been deferred seven or eight months, until the supposed anniversary of the death, or, as the Greeks call it, "the sleep of the virgin." The usual time for the ceremony is on the eighth day, or as soon after as may be convenient. If, before that time, sickness endangers the salvation of the infant, the rite is administered with all possible despatch. Instances of this kind have occurred here even among Protestant families. Indeed ministers of the latter faith in this country, in case of the anticipated death of the child, have made as much haste to confer the saving ordinance, as ever did priest of the Greek or the Romish church. I speak *what I know* respecting this matter.

It may be remarked here, that the relation which the god-father and god-mother hold to the baptized child, is regarded as scarcely less sacred than

that of kindred; so that intermarriages are not allowed between the families, until the eighth degree of spiritual relationship.

The use of the *chrism*, in the Greek church, is deemed quite as essential as baptism, and always makes a part of that rite. "It is the second mystery, in which the baptized person receives the graces of the Holy Spirit, and the confirmation of the divine favor which was bestowed in baptism." The holy oil is prepared with great care. The sacred *Eikonas*, or the boards on which are painted the likenesses of the virgin Mary and other saints, are used for fuel in heating the oil, in order that it may absorb the divinity as it emanates from these burning idols.

#### *Bigotry and superstition of the people.*

It is upon such superstitions and ceremonies that the Greeks rely for salvation. Their baptism and the intercession of the virgin are the *Alpha* and *Omega* of their religion. It is truly affecting to observe the apparent sincerity and veneration with which many Greeks of considerable intelligence regard their "holy baptism." A Greek can never be pressed with the subject of a change of heart, without his intrenching himself behind this refuge. "Baptism is the first and most essential mystery, by which a person becomes a member of God's family, and a new creature in Christ, and a partaker of eternal life." "In baptism God gives to a person the forgiveness of sin, through the mediation of the Son; this signifying, that, as the body of the baptized is washed with water, so the soul, by the grace of God, is washed and cleansed from sins, according to the words of our Lord, 'Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.'" Thus reads the church catechism.

Of course it is a great piece of arrogance, for foreigners to come among a nation of christians, to teach them religion. The Greeks interpret the commission of our Lord, thus, "He commanded the apostles to disciple the *heathen*, not *christians*," and the ready inference is, "that we have no divine authority for discipling and baptizing Greeks, who are already a nation of baptized christians." The Greeks hold that "they are born with christian blood in them, and that baptism is only a necessary symbol of an inward grace, which they have inherited from christian parents." This very remark was made, the

other day, by a school inspector of this island, in conversation with Constantine. The latter had only to refer him to John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Jew never placed greater reliance upon circumcision, than the Greek does upon his baptism. If the former believed that "no circumcised descendant of Abraham could be lost,"—the Greek believes as firmly, that for no crimes can he be in danger of damnation, if he but continues in the faith of the church.

It is wrong, it is criminal unfaithfulness to the truth, and to the souls of men, to spare such dogmas, whether from fear, or from deference to religious prejudices. What then shall be thought of the wisdom or the benevolence of those, who would dissuade us from bringing the truth to bear upon the destructive superstitions of this people, especially as it is difficult, if not impossible, ever to state the simple and saving truths of the gospel, without touching and arousing those superstitions? Pray how could Paul have preached the gospel to the Jews, if he had been silent on the subject of circumcision?

*The authority of the Bible acknowledged—Corruption of the Greek scriptures.*

But the bible is a powerful instrument for the pulling down of these "strong holds." It is the acknowledged source of religious belief. There is, therefore, a common standard of appeal; and when their superstitions, however venerable, are brought to this test, there is no Greek who does not shrink from the trial, and feel his foundations disturbed. But the people, alas! are deprived of the privilege of reading their own scriptures. These are accessible only to the priests, whose interest it is to conceal the truth; who live upon the harvest of the superstitions which they themselves have sown. The New Testament in ancient Greek, which is contained in two books, one "*The Euangelion* or Gospels," the other "*The Acts and Epistles of the Apostles*," is ordained to be read in the churches in the course of the year. But the ancient language is unintelligible to the mass of the people; and even a learned Greek can make nothing out of it, when read in the long-drawn, sing-song tone of the parish priest. Moreover the New Testament of the churches is a mutilated book—

many precious passages being left out; as Acts iv. 12: "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." This text, if it should happen to lodge in the thoughts of the people, would be a very inconvenient one for their system of picture worship. This artifice of expunging is not easily detected, owing to the miscellaneous manner in which their two books are arranged. Short collections for every Sabbath, and for different occasions, are taken from any and every part of the "Gospels," and jumbled together upon no principle but that of confusion; and so of the "Acts and Epistles." Professing to contain the whole New Testament, these books are a deception. The genuineness of the omitted passages cannot, however, be disputed, since they are found in the Russian Greek bible, whose authority is never questioned.

*Religious books and instruction—Inferior works—Ignorance of the scriptures.*

But there is another kind of reading with which the people are more liberally supplied; that is, the *Seinaxaria*. It is a collection in ten or twelve books, chiefly of legendary tales, or wonderful and ridiculous stories, respecting the lives and miracles of some of the most eminent saints. They are written in a style suited to the most vulgar minds, and their effect upon the morals of the people is often that of lewd and indelicate fiction. These books are read in the churches on saints' days, and other occasions; each chapter being assigned to a particular day or festival. This is nearly all the instruction which is given in the churches; for the priests never preach, except on a few Sabbaths in lent. These *Seinaxaria* also supply all the religious reading out of the churches; indeed there is but little other reading of any kind among the mass of the people. The consequence is, that they have a much greater veneration for some old saints of the dark ages, and a few more worthy "fathers" of the church, than for either Christ, or his apostles. An analysis of these books would present a pretty complete epitome of the popular religious belief. I should say that the book-stores keep a very good supply of works, literary and scientific, with which modern Greek literature is daily enriched; and these find some purchasers among the most intelligent

class. There is also an abundance, comparatively, of infidel books, in Greek, Italian and French, which rarely fail to produce their desired effects whenever they are read.

The fact that people often quote for scripture what can only be found in the *Seinaxaria*, shows how little biblical knowledge they possess. For example, Constantine said to his school inspector,—

"What authority have you for worshipping the *Eikonas* (pictures) of Christ?"

"Why, sir," he replied, "don't you know it is said in the Gospels, that when Christ was once asked for his picture, he took his handkerchief and wiped his face with it, when there was left upon it a perfect image of himself? And this is the original of all the *Eikonas* of Christ which are found in the churches?"

"Where do you find that story in the bible?" C. asked.

"O, I do not remember, at this moment, in what part of the *Euangelion* it is; you will easily find it."

It needs only the diffusion of scriptural knowledge, attended with the divine blessing, to dispel all this moral gloom, and restore to this land the light which shone upon it in the brightest days of the primitive church.

The spirit of inquiry which has been awakened by the labors of our brethren, both at Patras and Corfu, is very encouraging, as will be seen by the subjoined statements.

*Theological students—Demand for books—Apostolos—Favorable prospects.*

The most frequent and promising applicants for our books, are the students of the Theological Seminary in this city. Sometimes Mr. Love's study presents quite a little congregation of these gentlemen of the black gown, who eagerly receive the scriptures, the publications of the American Tract Society, and other useful works.

About fifty young men having studied at the University, are now taking their four years' course in this seminary. A limited number is selected from each of the Ionian Islands, who are supported by government during their theological studies, on condition of their refunding five hundred dollars if they do not enter the priesthood. The course of study, which is, at best, a miserably meagre affair, has been of late curtailed, by the absence of

the French and English teachers, and a number of the students have solicited Mr. L. to give them private lessons in the English.

It seems to be the design of Providence "to open an effectual door" for the preaching of the gospel in this country through the instrumentality of a native ministry. Such a result we wish to keep specially in mind. There are in this land, abundant materials for this right arm of an efficient missionary establishment. Of this fact we have some gratifying evidence in the case of our beloved br. *Apostolos*, not to mention now another who promises much as a fellow-laborer, at no distant period. It is an especial cause for gratitude, that the two young men, besides *Apostolos*, who are now regarded by us as dear brethren in the Lord, seem to be peculiarly fitted, in many respects, to become pioneers in the work of evangelizing their countrymen.

Concerning *Apostolos*, we can speak with gratifying assurance. He has just left us for Patras, after a visit of three weeks, which he made to Corfu at our request. His services at P. have assumed a very interesting character. Having taken charge of a depository of books for gratuitous distribution, he was beset from morning till night with applicants, and visitors who called for religious conversation. To make a judicious disposal of his books, and to be eminently useful as a religious teacher, he seems to be well qualified, by his knowledge of character, acquaintance with the scriptures, and the lively interest he takes in giving the gospel to his benighted and deluded countrymen. Influenced by this motive, and by the providential circumstances alluded to, he has felt it to be his duty to relinquish his employment, though it subjected him to considerable pecuniary sacrifice, and to enter the service of the Board, as an assistant. If a new missionary were sent to Patras to-day, it would be three years before he could be as directly and extensively useful as *Apostolos* is. We commend him, and the two disciples of whom he speaks, and the little band of inquirers at that station, to the prayers of God's people, and to the kind notice of the Board.

In conversation last evening with Constantine, mentioned above, he expressed his religious exercises as follows. He says "he loves the Savior, and feels a confidence that his love is real; for, while he felt formerly not the

least interest in him, the very name of Christ is now dear to his heart; that he could die now in hope that his sins were forgiven through Jesus Christ; that the bible is now his favorite book, though formerly it was entirely devoid of interest. A year ago, Apostolos gave him Baxter's *Saints' Rest*, when he read scarcely a page of it; but now he could read it all night long. 'The Pilgrim's Progress,' he had read the past week during the hours of leisure from school, and he found it a wonderful book. It was very badly translated, but it exactly described his own experience. He is sure that there is a great difference between his present and his former views and feelings. Now he shrinks at the very thought of doing what he knows to be sin; that he could much more easily endure bodily suffering, than remorse for the commission of sin. He thought that baptism was designed only for the pious; and that it is binding upon them as an ordinance of God. As for himself, the duty of being baptized was like a mountain to him. He thought he had not yet attained to sufficient strength of faith to ask for it. He had hesitated to speak to Mr. Love about it; knowing that he would only be directed to the scriptures, where, he was already satisfied, his duty was marked out with the greatest clearness."

The conduct of Constantine corresponds very well with these expressions. It remains to be seen, how his love to the Savior will enable him to endure the cross of making a profession of his faith, which, in these countries, implies such a complete crucifixion to the world.

The next letters from br. Love and Mrs. Dickson will present our mission in an interesting light to the churches at home, and cause it to be remembered, we earnestly hope, in the supplications of God's people.

Mrs. B. and myself find the climate at Corfu equally as favorable to health as that of New York State. I do not yet find opportunities of being directly useful, except in a Sabbath school class of about fifteen boys, and in our English service on Sabbath afternoons, which I share with br. L. as often as my attention to the Greek language will permit. Mrs. B. devotes two hours daily to teaching in Mrs. Dickson's school.

As soon as our tracts arrive, we shall have the pleasure of undertaking their

distribution among the 1,800 English soldiers quartered in the citadel and other garrisons in the neighborhood of the city.

## ARRACAN.

### EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

During the summer and autumn of 1840, Mr. Comstock confined his labors to the vicinity of Ramree, at which place, accompanied by Mr. Stilson, he fixed his residence in May, 1839. The town contains about 10,000 inhabitants, and the district 70,000. The three other districts, Akyah, Sandoway, and Æng, which together with Ramree district constitute the Province of Arracan, contain, it is supposed, 170,000 inhabitants, making a total of about 240,000. Cheduba, mentioned in the following notices from Mr. C.'s journal, is an island lying a short distance to the south-west from Ramree island, 18 miles long and 14 miles wide, with a population of 10,000, and is a part of Ramree district.

Besides Mr. Comstock and Mr. Stilson, there are four native laborers in the district of Ramree, two of whom, Ko Thah oo and Thoo Pau Oung, are stationed on Cheduba island. Mr. Kineaid and family, with two native assistants, are also laboring at Akyah in Akyah district, with manifest effect, and Mr. Abbott and family with several assistants, in Sandoway district, but chiefly in behalf of Karens from Burmah, of whom about one hundred were baptized during the year 1840.

The mission to Arracan, though subject to various untoward influences almost from the date of its establishment in 1835, has attained to a good degree of prosperity, and claims further enlargement. For a considerable time it had to contend with exaggerated representations of the unhealthiness of the climate. Arracan was associated in the minds of many with Chittagong, the province lying next to it on the north, where Colman fell an early victim in 1822 at Cox's bazaar. And the impression of its sickness was deepened by the unfortunate selection of Kyook Phyou as a mission station by Mr. Comstock, and the premature death of his first associates, Mr. and Mrs. Hall, in 1837. It is believed, however, by Mr. Comstock and others, that the climate of Arracan will not suffer in comparison with that of many other eastern countries, and that the places now occupied by our missionaries are, for the most part, salubrious.

Admitting that the climate is not an insupera-

ble barrier to the extension of missionary operations in Arracan, there is much to favor it in the number of its population, in its accessibility, its subjection to British rule and consequent security, and its vicinity to Burmah on the east, communication with which may be had through the mountain defiles by the way of Bassein. It is also a very important consideration that Christian missions are now prosecuted in Arracan by the American Baptists only, Mr. Fink, formerly an English Baptist missionary at Ak-yab, having retired, and the country being avowedly transferred by the Eag. Baptist Missionary Society to the American Baptist Board. It should be added that the late accession of Mr. Kincaid and Mr. Abbott to the mission, has been in accordance with the indications of Providence, withholding them from their allotted stations at Ava and Rangoon; and it is occasion of devout congratulation that a so "wide and effectual" door of usefulness has been opened to them in Arracan, so long as Burmah Proper shall continue to be closed to missionary labors. To proceed with the journal:

Mr. Comstock left Ramree with his family for the island of Cheduba Dec. 29, 1840, and arrived on the 31st; having preached and distributed tracts at a small village on Jagoo island, on the way. The following extracts indicate the reception given to

*Preaching and tract distribution at Cheduba.*

Jan. 1, 1841. Went early in the morning to a neighboring village, and found a few people to hear the truth. Several of the men were threshing out paddy near by, and too busy to pay much attention to the gospel. Many visitors at the house during the day.

2. Visited three villages, and found a good many attentive hearers. Some who objected at first, when their objections were removed, listened with apparent interest. I hope that light was spread among the people, as to the character of God, and the way of salvation. At evening I went with Mrs. C. to a village near by, and spoke to a few men about divine things, while she talked to a crowd of women.

3. Sabbath. I preached this morning to an attentive congregation from the words, "The Lord is good." In the afternoon had a prayer meeting with the two assistants who are located at Cheduba, and the one who accompanied me, and preached at evening. The day has been interesting, and I hope it will prove to have been a profitable one.

4. Went early this morning to a small village, and spent an hour or so in telling a dozen of the inhabitants about Christ, and left a few tracts with them. In the afternoon I procured an ox cart, and went with Mrs. C. to a larger village, three or four miles distant. After a delightful walk on the sea beach, which was near by, we returned to the village and spent a short time in speaking to fifty or more men, women, and children, about God.

5. Before breakfast I went into a neighboring village, and sitting down with some men by a fire in the street, commenced conversation on religion. One man was very hostile and cavilled stoutly at first, but was soon silenced, and then he with eight or ten others listened well. At evening Mrs. C. and I went into a small village, and declared the truth to a few men and women, and then went on board our boat to go to another part of the island. While we have been at Thoo Pah Oung's, a goodly number have heard the truth daily. Some who appeared decidedly averse at first, became apparently friendly, and others who seemed indifferent began to manifest a good deal of interest in what they heard. Mrs. C. had many women with her every day, and on some days crowds. I cannot but have strong hopes that our visit here will do good.

*Preaching the word among the villages—Attentive hearers—Return to Ramree.*

6. Left Cheduba creek at 9 o'clock, p. m., and before daylight arrived at our proposed stopping place on another creek. I went early to the house of the head man, and made known my object. He was very civil, and a half dozen or more at his house manifested some interest in the truth. The zayat where we stayed, was beside the great thorough-fare through the island, and a great many travellers heard of Christ to-day; and as all the men of this region were out repairing the roads and bridges, in expectation of a visit from "the king," they called, and thus a multitude were told of the Savior.

10. During the last three days we have visited several villages, but determined to spend the Sabbath at this place. Almost as soon as it was daylight our zayat was surrounded by men and women, who paid good attention to the truth. I told them that it was our worship day, and that I should preach there after breakfast. At the time appointed sixty or more people



gathered together to hear the gospel. I preached from the words "God so loved the world," &c., to attentive and apparently interested hearers. The zayat was crowded nearly all the day. Toward evening Mrs. C. and I went into the village, and were immediately surrounded by eager listeners. At evening I preached to about thirty, principally men, from the words "Blessed are the pure in heart." I think it may truly be said that the people heard the word to-day gladly, though one man who had built a pagoda, and was flattering himself with the hope of a happy state beyond the grave in consequence of it, was highly offended by my comparing him to a man who wished to cross the ocean; and, instead of going in a trusty ship, should spend 500 or 600 rupees on a boat which would founder as soon as it put out to sea.

11. Went to-day to three or four villages, and though most of the men were out to work, I found a good many who listened well, and were glad to receive tracts. At evening ten or a dozen men came to the zayat, and really appeared happy to hear the gospel. During the two days we have spent here, very many have heard of the living God and of Christ the only Savior. My walk of eight or ten miles under a burning sun was rather too much for me, and I became considerably unwell.

12. We crossed over from Cheduba to Ramree island this morning, and after visiting several villages, we left on the next day for home. I had left Ramree with more than 27,000 pages of tracts and scriptures, but as the two assistants stationed at Cheduba were nearly out, I left the larger portion for them, and took with me as many as I thought would be needed. The demand however was greater than I had anticipated, and our supply was exhausted before my tour was finished.

14. Arrived at Ramree about noon, and was happy to find all well. Much truth has been declared during our absence, and many tracts and portions of scripture distributed, and I cannot but hope that God will bless his truth thus made known, to the good of some souls.

*Another excursion—Bigotry and opposition to the truth.*

23. Having remained eight days at home preaching, &c., and having administered the Lord's supper to the

little church on the Sabbath, I left about noon yesterday for some large villages north of Ramree. This morning arrived at Kyook-souk, a village containing 120 or 150 houses, in hamlets of twenty or thirty houses each, but a short distance from each other. At the landing place found a dozen or fifteen men, who listened well, and most of whom took tracts. During the day I had four or five congregations of a dozen or twenty each. The people listened with some attention, but evidently had no idea of seriously considering what they heard. They were perfectly satisfied with their own religion, and repeatedly said, "we cannot reject the *betagat* (sacred books), we cannot forsake our idols." Alas! "a deceived heart hath turned them aside."

24. Went to Alay-kyoung, a village of about the same size as the last. At the first place where I sat down to talk to the people, twenty or thirty gathered around me, and listened about an hour, often raising objections. Kyoungs, pagodas, and idols, appear to abound in this region, and the people are evidently bigoted Búdhists. Only one man here took a tract. At the next place I stopped, about twenty came to hear. They were learned, in the Burman sense, and really seemed to pity my ignorance. Gaudama, they said, was not dead, he had only disappeared; he was an eternal God, &c. &c. About a dozen tracts were left with them. With the two assistants I then sought a zayat where we could quietly worship God, it being the Sabbath. When we commenced worship by singing, the people came around the zayat, and a congregation of about thirty listened to a short discourse from the words "Blessed is the man whose sins are forgiven." After worship a few took tracts, and a dozen staid an hour or two, and listened attentively to parts of tracts read by Moung Net, and to remarks made by him. At evening I went to a zayat where a dozen men were assembled, and engaged in conversation with them. They hardly seemed to know what to think or say about a God without beginning or end—so different from all their ideas of a god. At length they said to each other, "the eternal God must be the devil." They concluded the conversation, as others have often done, with "we can't give up our own religion."

25. Spoke to two small congregations about God, and distributed a few

tracts. At one place came in contact with some silversmiths, who made silver images of Gaudama, and their zeal and arguments reminded me of Demetrius and the craftsmen of Ephesus. About eleven A. M. unmoored my boat and left for Zanay, a village of about 300 houses, where we arrived in the evening.

26. Went among the people this morning with a large supply of tracts. I had three or four congregations of about fifty each. The people here seem pretty well to understand the doctrine of an eternal God, and know something of Christ, but they evidently have no relish for the truth. Indeed, many appeared bitterly hostile to it, though they professed to worship an eternal God, and said there was but a slight difference between the religion of Gaudama, and that of God; more in words than in any thing else. I distributed 200 or 300 tracts, and in the afternoon left for home.

*Visit to Akyab—Favorable prospects—Healthfulness of the station.*

Some account of this visit is given in a letter of Mr. Kincaid, page 323 of the November number. The remarks in regard to the climate of Arracan coincide with those of Mr. K., whose prospect of renewed health is also more favorable than for several years past.

On the 29th of January, I left with my family for Akyab, and took a tour in company with br. Kincaid, to Cruda, Arracan, &c. At Cruda we spent Saturday and Sunday, preached several times, and on the Sabbath administered the Lord's supper to the little church there. Several appeared to be in an interesting state of mind. At the old town of Arracan, containing now 2 or 3,000 inhabitants, we also found interested listeners; and one man professed firmly to believe the Christian religion. Indeed at all the villages we stopped at, save one, the people listened with attention and apparent interest to the truth. I preached repeatedly at Akyab, and found much that was encouraging there. Two men applied for baptism while we were there, and two or three others appear to be promising inquirers. Br. Kincaid and family have experienced so much sickness at A—, that I fear lest these fair prospects may be overclouded soon by their being obliged to leave. We returned home on the 25th of Feb. in good health, and found all well at Ramree. As I have spoken of the ill health of

br. K. and family, I may as well say that I think the climate of Arracan has very little, if any thing, to do with it. The truth is, br. K.'s constitution was sadly shattered by his exposures among robbers, &c. before leaving Ava, and sister K.'s health has been far from good for years. I think it highly probable that they would in any other part of India. Akyab, however, is yet considered insalubrious, and I suspect will not bear a favorable comparison with Ramree and Sandoway as to healthfulness. Still, I hope it may be continued as a missionary station.

*Labors at Ramree—Encouragements—Applicant for baptism—Health of the mission.*

I and the assistants have been absent so much during the last two or three months, that comparatively little effort has been made in this town, and I hear of nothing encouraging in the appearance of any of the town's people.

April 1. I have been able to preach about town at evening, for a fortnight past. Congregations are usually about thirty or forty, and the attention paid to the truth is quite encouraging. The assistants, too, are busy daily in telling the people of Christ. Of course, there is more interest and inquiry, than there was before. Last Sunday we had our first application for baptism at Ramree.

The Mussulman who has been an encouraging inquirer for a year, and to whom I have alluded in my previous journal,\* had courage to come out, and publicly profess his faith in Christ, by asking baptism. We hope he is a converted man, and will have grace to be buried with Christ by baptism, and to walk in newness of life. Two women also manifest a considerable interest in the truth, and indeed profess to believe it. A good many from the country have recently called at our house, thirty or forty sometimes in a day, and heard of Christ.

7. Myself and family are blessed with comfortable health, as are also all the missionaries in Arracan. I trust that we continue to share in the prayers of the members of the Board, and that the claims of this province will not be forgotten, when missionaries are available for India.

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\* See page 57, last volume.

## KARENS.

## JOURNAL OF MR. MASON.

*Tour among the Karen villages—Bite of a serpent—Travelling companions.*

Dec. 3, 1840. For the tenth season I turn from the idolatrous city (Tavoy) to seek the inhabitants of the jungles. The tide having turned against us, we are spending a few hours at a fishing village, surrounded by fields of grain, in which most of the inhabitants are reaping. I have found one man to address. He is suffering from the bite of a snake. He listens and assents, but seems to have no proper conception of a free salvation through Jesus Christ. The people want to do something, and a salvation which costs nothing seems to them to be worth nothing. They have so little benevolent feeling themselves, that they cannot believe it possible there is a being in existence so benevolent as the Son of God is represented to be.

The serpent which bit this man is a small green one, which is very common, and by which persons are frequently bitten. The natives, both Burmans and Karens, seem to think these wounds are to be cured by roots, but I could never discover that they had any particular roots in which they placed confidence themselves, and I am sure I have none in those which I have had pointed out to me. When a person is bitten, the part is scarified, and every root that any one around has ever heard of, as being beneficial in such cases, is used; so that it is quite impossible to distinguish the useful from the useless. The root of the *tuberosa* (*polyanthes tuberosa*) enjoys the best reputation of any roots I have met with, yet of all the persons that I have asked, not one has seen its virtues tested.

I have three Karen men and their wives; an assistant, a young man; and several children in my company, which affords me an interesting assembly to meet with, at evening worship. To have people that sympathise with us in our religious feelings, is a blessing every where, but especially to a travelling missionary, who has so often to mingle with dark-minded and hard-hearted idolaters.

*Private worship—Path by the sea-shore—Opposition of Karens.*

4. The singing at morning worship brought around us a considerable num-

ber of Burmans, to whom I represented the duty and the pleasure of acknowledging our obligations to the ever-living and all-seeing God, to which all gave a ready assent. Indeed I have often observed that Burman lookers-on have been favorably impressed by seeing us ask a blessing upon our food before eating, and engaging in prayer and praise before starting on our journeys in the morning.

Our path by the sea-shore was among immense heaps of coarse grained granite rocks, abounding in rectangular masses of *feldspar*, an inch or more long; and it is worthy of remark that while the rock is usually as hard as "the nether mill-stone," it is in such a state of decomposition, at the mouth of a small river which we passed, that, although every crystal is in its place, it may be broken in pieces by the hand. I have observed similar things in crossing the *gneiss* mountains of the interior, with this difference, that in the *gneiss* the *feldspar* decomposes, while in the granite it retains its glassy, flesh-colored and crystalline appearance.

We have not met with a single human being to-day, and the place where we purposed spending the Sabbath, is completely deserted. There are a number of Karen houses in the neighborhood, and there are many individuals who feel favorable to the truth, but they are the younger portions of the families, and the old people are so resolutely opposed, and exert so powerful an influence, that no one dares venture to learn to read.

*Encampment in the jungle—Christian hospitality—Candidates for baptism.*

7. We are encamped in the waste howling wilderness,—all exhausted with travelling, and surrounded by wild beasts, that ever and anon break the silence of the night. I met with a Karen near Pai to-day, who very seriously gave as a reason for not becoming a christian, "My uncle does not believe yet." He seemed to think that the answer would, or ought to be, quite satisfactory to me. Such excuses have all the force of argument with this people, and are frequently offered as such.

8. Palouk. Religion makes a great difference in the Karens in relation to their treatment of christian teachers. On reaching a Karen house to-day, we had great difficulty in inducing a con-

rary woman at the head of the ladder, to give us the information we desired in respect to roads—for the Karens change them almost every year—when a voice from the rice field in the distance called out “Is that the teacher?” and a woman came running up with joy beaming on her countenance, to give us a christian welcome. She proved to be a believer that has not yet made a profession of religion, and she soon provided us with a guide to the zayat. On the way we passed another house inhabited by believers that have not been baptized, and it was quickly abandoned for the zayat, where with the christians and inquirers assembled, I now am.

9. We have examined and received for baptism three individuals to-day, but their baptism will be deferred till I visit Pasauoo, to which place they can conveniently go. There has been no assistant here for two years past, and that for the very sufficient reason, that there was no person suitable to be placed among them. Young men have very little influence among the Karens, yet they are, so far as knowledge is concerned, much better qualified to teach them than the older ones whom they prefer. There is quite a number of persons within the circle of a few miles, who are almost persuaded to become christians; and with faithful and continuous labor, attended with the blessing of God, many of these would, I doubt not, be brought into the fold of Christ.

*Baptism—State of the churches—Burman insolence.*

11. Pyee-khya. I have had the pleasure of baptizing eleven persons here to-day, one of the number being a head man or chief, as we sometimes call them. When I first came into this region this man used all his influence to prevent the people from attending to the claims of the gospel, but after he found that his efforts were to a considerable extent unavailing, and that one and another of his people were embracing the truth every year, he began to pay some attention to the subject himself, and has at last, I trust, given his heart to God. On the other hand, the painful duty of suspending one individual from communion, has also devolved upon us. He, however, appears very penitent, and says, “As the scriptures say, ‘I am as salt that has lost its saltness,’ for it is the second time he has been guilty of joining with his pa-

rents in offering to *nats*. He was baptized in Tavoy while in school, and is the last one of the only three who have ever enjoyed the advantages of a school education in T., from among all these southern Karens.

The members of the churches are but too painfully ignorant, but how to provide any adequate means of religious instruction, so long as the Karens retain their present wandering habits, I am at a loss to know. Still, many give pleasing evidence of genuine attachment to the principles of christianity.

Many of the Karens here are subject to great annoyances from the brutal conduct of Burmans who occasionally come among them from the neighboring villages. One family told me to-day of a party that came to their house a short time ago, and ate up all their little condiments, and destroyed every thing that they could find which the Karens value, saying as they seized each article, “According to your books, you are not to resist or do any thing in return.” On another occasion the whole family went to meeting, and left the house alone on the Sabbath, and on their return they found that a large party of Burmans had been there, and committed the most revolting outrages.

*Pgho Karens—Baptisms—Toung-byouk.*

Another extract will show the progress of missionary labor down to the period of our latest accounts from the station. It is dated

Tavoy, April 13, 1841. After leaving Pyee-khya, I unexpectedly met with br. Brayton, with whom I had the pleasure of spending a week. We travelled together to Ka-tay and the head-waters of the Palau. It gave me great pleasure to find a missionary and his wife among the Pghos in these deep jungles, who could converse and preach to the people with ease in their own language. May their fervent prayers be heard, and their indefatigable labors be rewarded by the conversion of many souls!

Ka-tay being more easily accessible from Mergui than from Tavoy, br. Ingalls has kindly consented to take it into his charge. Although there is a considerable population in the neighborhood, I am sorry to say that there is not a single promising inquirer among them, and the church, by removals, is reduced to a very small number.

At the head-waters of Palau I had the pleasure of baptizing three persons ; but I was sorry to find that some promising inquirers whom I left last year, had turned back to the world.

After remaining at home for a short time, I went down again to Pa-sau-oo, which is one of my most interesting fields of labor. Here I had the pleasure of baptizing thirteen, two of whom had been received for the ordinance at Palouk.

I subsequently visited Toung-byouk, and administered the communion, but did not baptize any, although there were three or four who were desirous of receiving the ordinance. I thought that the evidences they gave of conversion, were not sufficiently clear, and that they had better wait for a time.

I am alone again at the station, Mr. Wade having built him a house some fifteen or twenty miles up the river, where he proposes to gather the Karens around him, and reside, if practicable, all the year.

#### *The work of translation—Helps required.*

The subjoined remarks by Mr. Mason, in reference to translation, will serve to give our readers some idea of the nature and extent of the labor required in giving correct versions of the bible to the heathen. The difficulties are greatly increased where the language itself, as in the case of the Karens, is first to be reduced to written forms. We have been happy to know that so high an estimate has been formed, by our missionaries, of the importance of the work ; and so strict and conscientious a regard had to accuracy, in translating the scriptures. A great responsibility is incurred by those who attempt thus to give the word of God to the heathen, and no labor or pains should be spared, to render every version as perfect as it is in the power of man to make it. Speaking of aids in the work, he says

It is not expository, so much as grammatical knowledge, that the translator requires in his *helps*. This is a remarkable age for "Reading Made Easier," in almost all languages, and in every department of labor, and a translator ought to be able to avail himself of all that pertains to his work ; but, after all, they are like suns and showers to the husbandman ; he must plough the ground and hoe the corn notwithstanding. A translator who depends altogether on his *scholia* and lexicons, is much like a pastor who preaches nothing but the printed sermons of others. Moreover an independent investigation is often absolutely necessary to insure accuracy.

The lexicons often define the commonest things in such a loose way, that it is impossible to translate the words accurately from the definitions.

In reviewing the gospel of John, I wished to find the reason why Christ addressed his mother by the term *yuval* ; *woman* sounding very awkward to a Karen in such a connexion. Tholuck, who is high authority, says "the address is solemn." On turning to the *Iliad*,\* I found that Paris uses it when addressing Helen, and making the strongest protestations of affection, and where some term of endearment was to be expected. This was so clear to Pope that he renders the word by "divinely fair." In the parting scene between Hector and Andromache, where we should expect a term of affection, Hector addresses his wife by *yuvas*. Such examples prove that the usage of the Greek language was such, that this term was applied where, in other languages, a word of endearment is found ; and on the whole I think that Rosenmüller had a better conception of the case than Tholuck. He says, "It is a form of address applied by the Greeks to the most honored and respected females." In confirmation of which it may be observed, that while Hector addresses Andromache by *yuvas*, he uses a different word when addressing the servant girls about the palace.

#### *Knowledge of natural history needed.*

I have thought it necessary to procure some works on the subject of botany and natural history, in order to qualify myself to discharge faithfully the work in which I am engaged. There are perhaps no subjects so utterly neglected in a course of education as these. In a late number of the Christian Review, a writer mentions among the animals peculiar to the new continent (America) the *tapir* and *bison* ; but the tapir has been long known as inhabiting this part of the east ; and the bison abounds in our jungles, though probably not the identical species that is found in America. In my notes on Tavoy, which I wrote during the first years of my being in the country, among minor mistakes, I made the important ones of calling the buffalo the bison, and wild-dogs wolves ; errors into which I was led by trusting to others that I thought knew of course. I have been compelled to pay some attention to these subjects, and must more ; for, as there

\*III. 438.

† VI. 441.

is no work on the natural productions of this coast, I have to feel my way along, and often have to depend on my own knowledge and observation. I am still much in want of a suitable work on the natural productions of the bible. Nothing can be more preposterous than for a native reader of the bible to be stumbling over a barbarous word, of the signification of which he has not the most distant idea, while the thing referred to is perhaps at his door; and thus the whole sense of the passage is lost through the ignorance of the translator.

#### CHILDREN OF MISSIONARIES.

The condition of the children of our missionaries in pagan lands, is very properly awakening the attention both of missionaries and of the friends of missions.

Such is the state of morals among the heathen—so corrupt are they—so degraded by vice and licentiousness, that if the children of missionaries associate with pagan children, with no more than an ordinary degree of attention from their parents, they must almost necessarily be ruined. Our missionaries on this account must often be placed in very trying circumstances. Their minds must often become very nicely balanced between questions of duty to their children, and to the heathen. Nor ought it to surprise us, if they should sometimes resolve on sending them to their friends in their native country.

There is one view of this subject that must deeply impress the mind of a missionary, and that is, the *spiritual* condition of his children. He has left his home and the home of his fathers, impelled by a desire for the salvation of the heathen, and can he forget the souls of his own children?

Such as we have now described it to be, is the state of a mission in its infancy; but as it advances, its condition at each successive step of its progress will be ameliorated, so that ultimately, and at no very distant day, it is hoped, the aspect of things may become so changed by the restraining and converting influences of the gospel, that it will be safe and more judicious for children to remain.

The following extracts from a letter received some time since from one of the missionaries, written on the occasion of sending his children home, will exhibit some of the feelings of our brethren on this subject.

“You are not prepared to sympathize with us in sending home our children, not from any want of sympa-

thy with parents or missionaries, but because you are not acquainted with all the circumstances of the case. Nor can you be, without seeing the things that we see, and hearing the things that we hear, dwelling as we do ‘where satan’s seat is.’

“I am well aware that the sending home of children is a very unpopular measure, but, believe me, popular measures are not always those that God approves; and, unless much deceived, we seek not popularity, but the approbation of God. We ask not great things for our children, but we do ask what we ask for the heathen, that their souls may be converted. And a child supported by the parish in America, is placed under more favorable circumstances for this object than any missionary’s child can possibly be in this country, unless indeed the parents turn from the work to which they have been appointed, to give a primary importance to their families. I do not ask for my children wealth, or honor, or even education. These I leave with God, to give or withhold as seemeth him good. But I do ask for them a name and a place among his chosen people. I care not in what circle of society they move, so that they be the children of God. And whatever arrangements others may kindly make for their welfare, my only request is, and it would be my dying charge, *let every thing be sacrificed for the sake of religious advantages*. Until they give evidence of piety, let them be under the most favorable influences for their conversion, and after their conversion let them be where they will be best able to maintain a spirit of piety and grow in devotedness to God.

In sending my children home, it is nearly the same to my feelings as burying them. I shall never see them again on earth. I shall never more be able to check their wayward passions, in the bud, or rejoice over the first developments of their infantile understandings. The Lord is their portion, it is all I have to give them; and blessed be God, it is all I *want* to give them. ‘I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.’ I commit them to God and to the prayers of the friends of missions. Blessed be the heart that remembers them at the throne of grace, and blessed be the lips that intercede for them before God.”

[F. M.]

## Germany.

## EXTRACTS FROM LETTERS OF G. W. LEHMANN.

*Condition and prospects of the church at Berlin—Accessions by baptism.*

In a communication from Mr. Oncken, published in the last number of the Magazine, is a brief notice of the state of the church at Berlin, under the pastoral care of our native missionary, Mr. Lehmann. Presuming that further details of its condition and prospects will be acceptable to our readers, we present below a few extracts from letters of Mr. L. lately received. The first is under date of July 7, 1841. Having spoken of his voyage to England, where he was ordained to the ministry of the gospel by his English brethren, Mr. L. writes as follows:

When I returned, our prospects were at first not very pleasing; most of our inquirers had withdrawn, and the little flock was almost entirely scattered. But by the grace of God we were soon reestablished, and our number of eight members was increased in the same year by baptism to twelve.

We had and still have to contend with uncommon impediments. There are great numbers of believers in town, and a good many of truly evangelical pastors preaching to them and to large congregations, with excellent talents and gifts; but these are much opposed to our principles on baptism and church government, so that we are exposed to the utmost contempt. Hence it occurs very seldom that our church is augmented by additions from christian communities. Our field of labor is more especially the world; and we are glad of this, for we are not building upon a foreign foundation. Our exertions are directed to the conversion of a world carnally minded, and very far from God's truth. But frequently it occurs also, that those who by our exertions have become partakers of Christ, are then withdrawn from us, and unite with the established church of the country. But this cannot diminish our joy at the happy change that has taken place;—only it accounts for the fewness of our actual members, and I mention it merely to show you the peculiar case in which we are.

We have long wrestled in prayer for an increase of our number, also in preaching and visiting, which latter service fills out most of our time; and

our patience has been much tried. But when we were ready to faint, the Lord wrought his wonders amongst us. Among several interesting cases of awakening, we had also such as were anxiously applying for baptism; consequently I baptized, on the last Sabbath but one, a very dear sister in the Lord, and on the past Sunday four candidates, two brethren and two sisters, (two households); I had also baptized a brother in April; and on the evening we sat down, (oh pleasing sight for us—accustomed to small things,) in a circle of eighteen dear members—celebrating our Savior's dying love. It was a most solemn day, and much grace rested on us all.

Our meetings have averaged in the winter and now between thirty and eighty attendants. Those kept in the forenoon are chiefly designed for the church, and are less visited. We hope to be found next Lord's-day again at the water-side, as some have applied for baptism. The Lord is now graciously working for us.

From government we have nothing to fear now. Our king has been interested on behalf of our church, and the minister of public worship having been consequently induced to investigate our case, we have received the most encouraging promises. In fact, our excellent king is instrumental of exceedingly great good in respect to religious liberty.

So far, all is promising—the church increasing—and we might hope for a brilliant future. But a cloud darkens this blue sky. The repeated additions to our church have excited the wrath of the world. The congregations becoming numerous, and our singing and praise sounding abroad, our neighbors frown at us; for we have met as yet in my lodgings, having no public meeting-house. My landlord also requires me, now, to discontinue our meetings, or he will by force of law turn me out of doors. Thus we shall be under the necessity of giving up public meetings. Our brethren being very poor are unable to provide a place of worship, and the pleasing prospect before us darkens, and our favorable circumstances become unavailing to us, just when they appeared most promising. There would be, I dare say, no obstacle at all, if we would build a chapel and thereby be established in the capital of an intelligent and influential State—surely an important situation and at a favorable

time. But alas! we are too poor to think of such a matter. Still, I am sure that much good would be done—very much good,—and much injury averted from our church, if we were only able to hire a hall for about \$200 (American). Dear brethren and fathers in Christ, to whose liberality we are so much indebted already—by which immortal souls will have been won from Satan's chain for Christ's blessed kingdom, you would do very, very much benefit to our glorious King's cause, if you would grant us this so long and so much desired object. It is a favorable time, and every thing can only be done in its proper time; and we are convinced this is our time. I am sorry to say that I am unable out of my salary and my earnings from my business (engraving) now a pittance only—for my time is swallowed up in the cause of the mission—that I am unable to engage to defray our expenses in this important thing. We all would exert ourselves to support, as we do already, the cause; and if from our measures and means we are graced with additional numbers of believers, we shall by and by be able to supply out of our own resources our wants; but as yet we are unable. To supply our poor, gives us already much difficulty—for the wealthy classes of society do not like to take part with us—we are outcasts. Therefore, dear brethren, think on our case, and do what you can. I am sure it is the Lord's case. Our dear br. Oncken, to whom I have stated frequently the matter, will, I am sure, support our petition, if he has not already appealed to your liberality.

*Churches of Bitterfeld and Memel—Rise of a church in Pomerania.*

Our brethren in Bitterfeld also enjoy now more liberty, though they have to suffer reproach from their fellow-citizens; which cannot be remedied by government, nor by any;—belonging to the ornament of Christ. And we also are honored with that abundantly. Interesting is the case of the flock at Memel, which will turn to all righteousness.—In Pomerania the truth has also prevailed, though not in the most approved way. A Christian brother has proceeded to baptize twelve members, and has formed a church on our principles, though he himself was not baptized. I am sorry that my narrow circumstances prevent me from travelling in our

country, for the truth would spread considerably by such means.

Now, dear brethren, I hope to learn soon by our dear br. Oncken or directly, what your love has suggested to you for our case. Have our hearty thanks for your benevolence.

In a subsequent letter, dated Aug. 3, Mr. Lehmann gives further and still more encouraging particulars.

The Lord continues to do great things for us; we are now enabled to reap with joy, what formerly we sowed with tears. The present number of our members is increased to 22,—and numerous inquirers give us hope of continued additions, so that this year proves to be the most important one since the formation of our church. We were compelled by the hostile demonstrations of my landlord and neighbors, to remove our place of worship, and hire a large room in the midst of the city. The Lord, in his all-overruling wisdom, has turned the schemes of our adversaries to the propagation of his sacred truth. Many more have since visited our assemblies, as my lodgings were remote, and now we are in the midst of a dense population. This has put us to the necessity of taking a much larger place. Not only are we induced to do so by the displaying of the divine will of our Master, but our narrow situation is also very inconvenient; which we experienced last Sabbath especially, when all our dear brethren and sisters sat down at the Lord's table, (oh pleasing sight!) and a large number of attendants witnessed it, and were very much impressed by this sight, and a good many more applied for admission. But our situation in general, if our principles would not enjoin on us the duty, urges us to be very cautious not to give occasion to slander; and by the grace of God we are so happy as not to have lost any member by withdrawing or excluding since the former afflicting bereavements two or three years ago. Evidently the Lord has arisen to help us, and to build his house by our feeble hands; and therefore we cannot hold back from our holy calling.

We are therefore now about to hire a large hall and necessary apartments. We have found, after many inquiries, a house quite adapted to our object, and where the proprietor entirely assents to our purpose of edification. Such a good opportunity we cannot expect to



find again, and therefore we will, in hope of the help of our God, hire this place, trusting that our dear American brethren, whose love has proved already so abundant, will also in this important case not leave us.

The establishment of a Baptist church in the metropolis of our influential State is such an important thing, and the auspices are now so favorable, that we must do every thing to promote this momentous object, which may, under divine grace, be the means of promoting religious liberty, and the introduction of biblical truth in general all over the protestant part of our continent.

The price of our intended place of worship will be a little more than 300 dollars of our currency, and it is only in faith and confidence in the christian charity of our brethren, that in full view of the poverty of our members we are bold enough to undertake such a work.

Mr. L. adds,

Since I wrote the above we have really hired the place of worship, and are now under the said obligations. We trust confidently, that you will not leave us in embarrassment. I do not know whether at present our dear br. Oncken is already returned from England, but shall also state to him our present condition and am assured of his seconding our petition.

I have just received a letter from Memel, where our brethren are very anxiously waiting for our br. Oncken, to be baptized, in the real sense of the word.

The small church in Bitterfeld has to wrestle with great difficulties, as divisions among themselves have reduced their number now to five, and our poor br. Werner, officiating among them, has a hard task,—having also to wrestle with temporal cares, as the inhabitants have conspired to cut off his maintenance. It will be necessary to relieve him also in some way, and give him the comfort of love.

Now, dear brethren, farewell. Think on us in your prayers, above all,—as we do for you beyond the ocean, and for all our brethren on the globe. Our monthly concert is at every time a great festival to us. Then we feel the truth and comfort and importance of our Master's words, John xvii. 21, "That they may all be one."

Now, in this sweet feeling, all our brethren here salute you most heartily.

### Obituary Notices.

THE REV. JEREMIAH CHAPLIN, whose decease is noticed in the subjoined official communication, was born in Rowley (now Georgetown,) Mass., June 2, 1776. He resided with his father, in the employments of a farmer, until nearly of age. He made a profession of religion at the age of ten years, and was graduated at Brown University in 1799. His rank as a scholar while in college, was among the best in his class. He was appointed a tutor, but soon relinquished his employment from a conviction of duty to preach the gospel, and entered upon the study of theology under the instruction of the Rev. Dr. Baldwin, of Boston. He was first settled in the ministry at Danvers, Mass., but was soon called to the pastorate of the First Baptist Church in the city of New York.

While there, though the period of his residence did not exceed two years, having access to valuable public libraries, he did much towards laying, it is thought, a foundation for his future eminence as a scholar and a divine. His health having failed him in New York, and being unable longer to sustain the duties of that charge, he returned to Danvers, where he remained as pastor of the church, and as a theological teacher of such students as repaired to him, until 1817, when he was called to Waterville to take charge of a Literary and Theological Institution.

In 1820 this school was incorporated as a college, and Dr. Chaplin was appointed its President; an office which he continued to fill with great ability until 1833, when he resigned the Presidency of Waterville College, and entered again upon pastoral duties, taking the charge of the church in Rowley. He served this church about three years, and then removed to Willington, Ct., and assumed the pastoral charge of the church in that town, which he held until 1839.

On closing his connection with the church in Willington, being in feeble health, and feeling the infirmities of age, Dr. Chaplin removed to Hamilton, in the State of New York, where he spent the last two years of his life, with his family and friends; and where he terminated his earthly career, after a short illness, on the 7th of May, in the 65th year of his age.

The Board have directed that the following notice, entered upon their Minutes, be also published in the Magazine.

"Resolved, That this Board have heard with deep regret the announcement of the death of the Rev. Jeremiah Chaplin, D.D., late President of Waterville College, and at the time of his decease one of the Vice

Presidents of the Board of Managers of the Baptist General Convention.

In the character of Dr. Chaplin was combined a rare variety of intellectual and moral excellence. To a mind of great capacity and extraordinary penetration he united a power of untiring labor and great facility of acquisition. His attainments in all the departments of science to which he directed his attention, were unusually extensive, and in those of theology and metaphysics they [were such as to rank him among the first class of American divines. His piety was deep, fervent, and unaffected. His benevolence, always active, was frequently extended to the point of painful self-denial. His humility was simple and childlike, and, while he lived from his youth in the presence of his brethren, his character was always unspotted as his motives were above suspicion.

In testimony of the respect entertained for his memory, it is ordered by the Board that the above notice be inserted in their minutes."

The REV. JESSE MERCER departed this life on the 6th of September last, in the 72d year of his age. He was the eldest son of the Rev. Silas Mercer, who was also a Baptist minister of considerable eminence, and of great integrity of character. Silas Mercer was a native of North Carolina, and was educated in the forms of the Episcopal Church, to which he was conscientiously attached until he had become considerably advanced in life. Hence, perceiving that the formularies of the church required immersion, he caused his two oldest children to be immersed in infancy, according to the letter of the Rubric. He removed in 1775 to Wilkes Co. in the State of Georgia, and soon after became a Baptist and united with the Kioka church, by which he was soon licensed to preach. On the breaking out of the revolutionary war, he returned to his native State, and was employed during the war as an itinerant preacher. After peace was restored, he resumed his residence in Georgia, and became an eminently useful man. He was instrumental in raising up a large number of churches. He also established a school in his own house, one object of which was to educate young men for the ministry; and he employed a teacher at his own expense. Some of the most eminent men in Georgia, among whom was his own son, are said to have received the first rudiments of their education at this school.

We have mentioned these incidents in the life of the father, to illustrate the character of the son. The Rev. Jesse Mercer received ordination at the age of about twenty, and spent

the first years of his ministry as an evangelist.

On the death of his father he became the pastor of four churches, all of which had been gathered by the instrumentality of his father, and at the moment of his death were under his pastoral charge. From this time the Rev. Jesse Mercer was enabled, by the grace of our Lord Jesus Christ, to fill a sphere of usefulness in which he has been surpassed by but few men of his time. His eminence was based upon his goodness. He was devoted to the ministry, but readily entered into all schemes that promised usefulness in improving the social or moral condition of his fellow men. He was an unwearied friend of education. He is known to have been one of the principal actors in the establishment of the Mercer University; a well endowed and flourishing seminary under the patronage of the Baptists of Georgia. His benefactions to this institution must have exceeded fifty thousand dollars. In his ministry and in his labors in the cause of education, he was doubtless inspired by the example of his venerable father.

On hearing of the death of their esteemed fellow laborer, the Board caused to be entered upon their records the following notice.

"*Resolved*, That this Board cherish a pleasant and grateful recollection of the character and services of their friend and brother, the Rev. Jesse Mercer, D. D., of Georgia, lately deceased. He was among the earliest advocates and patrons of the Board, and for many years its President. *When in health*, he gave the liberal sum of five thousand dollars towards a fund for the support of its officers, and in his last will and testament, by large legacies to this and kindred institutions, has given repeated attestation of his approval and deep sympathy in efforts to evangelize the heathen.

His private intercourse was characterized by gravity, intelligence, frankness, suavity and piety. Esteemed for his probity and discretion, his aid was often sought in cases of difficulty between brethren; and he was acknowledged to be able in counsel, prompt in deciding, and successful in effecting reconciliation.

In the pulpit he used "sound speech that could not be condemned." Although more distinguished for strength of thought than for refinement of expression, yet there were seasons, and not a few, when from the fulness of a heart glowing with love to Christ and for the salvation of souls, he preached in a style truly pathetic and sublime."

**Domestic.****THE COLLECTION OF FUNDS.**

During the two or three years last past, the ordinary receipts for foreign missions have not been equal to the unavoidable expenditures; a circumstance that has proved very embarrassing to the Board. To provide for this deficit, it has been necessary to employ extraordinary means; to make frequent and urgent appeals to the public, and personal applications to those who were known to be the most liberal patrons of missions. This must have been done or a burdensome debt incurred, which is not admissible except in cases of extreme necessity, and then only for a limited period. Nor can the Board continue to meet its wants by special appeals. Such appeals frequently made, lose their force. What then shall be done? Shall we abandon the enterprise? No. God forbid that we should diminish aught from our present forces for sending the gospel to those who are perishing in their sins, and whose hopes of receiving succor from us we have just begun to awaken. Instead of diminishing, we must increase our expenditures. The thought of recalling our missionaries, or of diminishing in the least degree our efforts for the conversion of the heathen, or even of remaining stationary where we are, must be resisted,—it must not be indulged for a moment.

No one suitably informed upon the subject can suppose that the ability of the Baptist denomination in the United States, to support foreign missions, has ever been fully called forth. The Congregationalists of Massachusetts, for the year ending Sept. 1841, contributed seventy-two thousand dollars for foreign missions. Now no one supposes that this people went beyond the measure of their ability in this matter; nor can any one suppose that their ability exceeds that of the Baptist denomination in the United States, and yet, their contribution for this object exceeds the amount raised by all the Baptists in the United States for the year ending April 1841, by

the handsome sum of sixteen thousand dollars.

It is admitted that we have now much to do in providing for our own immediate wants. In consequence of the rapid increase of our numbers, we have had to expend much in providing suitable houses for public worship; much for the requisite encouragement of learning, and for supplying the poor and destitute in our own land with the preached word. But notwithstanding our attention to these objects, and to many other things that we may have accomplished, or have intended to accomplish, our congregations might have given double the amount that they have for foreign missions, without perceiving, at the close of the year, except indeed it were in the improvement of their piety, that they had contributed any thing. Yes, we have the ability. This cannot be doubted.

We need obviously a greater measure of piety. There should be in us the same mind that was also in Christ Jesus. We need moreover to be associated together by stronger alliances. Measures must be taken by which every mind and heart may be addressed. For the attainment of these ends, various measures must be adopted—much instruction must be imparted; the adaptedness of the gospel to the wants of sinners must be explained; the nature of the obligation to send the gospel to the destitute must be enforced; and the actual condition of the heathen, and the poor and perishing in other lands, must be spread out before the minds of the people. The obligation to evangelize the world, arising from the relation which we hold to the Lord Jesus Christ as his disciples, must be so impressed upon the mind, if possible, as to be felt with something of the ardor that characterizes the young christian.

We need concert. We have associated together as the friends of foreign missions; this is our exclusive object, and nothing should be allowed to divert us from it. One must influence another. The pastor must lead forth his people into this field of usefulness. One member must influence another; the image of his own heart must

be impressed upon the heart of his brother. One member must set an example worthy of imitation by all the rest.

In our efforts to collect funds, our plans ought to aim, as much as possible, at embracing the entire body of the church; and where there are any members too poor to give, let them be assisted to the means, that they too may enjoy the luxury of giving. The poor widow that hath but two mites, may excel all the rest. Suppose the experiment were made to raise for foreign missions in each church, in 1842, a sum equal to one dollar for each member. Let this be before every church as an object, and if any can surpass it let them do so, and if any must come short of it, let them submit to it if they must. We do not suppose that every member of each church would be able to raise even this small sum, but let the church see to this, should any be pleased to act upon this plan,—and as we have already suggested, let the strong assist the weak, “that there may be an equality.” God has made it the duty of every church to do what it can for the universal diffusion of the gospel. This duty is as plainly taught in the scriptures, as the duty to believe in the Lord Jesus Christ; and shall a church feel no concern, whether or not its members are living in the healthful discharge of this duty?

#### THE ANNUAL CONCERT OF PRAYER.

In reflecting on the subject of the preceding article, and the various ways and means that ought to be employed, or that have been suggested, to secure a sufficient supply of funds, we have been repeatedly brought to this one position, that *all plans and measures are utterly inadequate to our need, independent of a general outpouring of the Holy Spirit on the ministers and churches*, through whom and from whom the supplies for the missions must come. Plans and measures are not spirit and life, they cannot move of themselves. They are merely *forms and modes*, in which the living spirit, the love of Christ, may put forth itself when it constrains his disciples to will and to do. And

if this love be dead or inactive, or weak and inefficient, forms and modes might as well, to all practical purposes, have never been thought of. It is not so much the want of method and plan, as the want of an all-absorbing love and zeal for the glory of Christ and the salvation of men, which paralyzes our efforts and retards our progress. *The spirit of the living creature is not in the wheels.*

This spirit can come from God only. And we call upon our brethren in all the churches,—and we would stir up ourselves to the same duty,—to *cry mightily unto God*; that he may give more rich, abundant, and all-pervading communications of His good Spirit, until there be *in the servants whom He has called, or may call*, to minister in and for the Foreign Missionary Cause, not only a mind to perceive, but a *heart to do*; and that, especially, our brethren who “seem to be pillars,” to whom the ministry generally and the churches are accustomed to look both for “a readiness to will” and “*the doing of it*,” may not be suffered, *for any cause*, to stand aloof from their allotted service, but come up, with thanks to God for the privilege, both to do and to suffer for the sake of the Lord Jesus.

Nor may our prayers be stayed here. Of what avail will all appliances be, if “the people have not a mind to work.” It is not enough that an answer be given when even the deaf must hear; that benefactions be rendered when apathy and covetousness are shamed into liberality. The people must offer “willingly, with perfect heart, to the Lord;” shewing “a forwardness of mind,” like the churches of Achaia; making up their bounty before-hand, and by their zeal provoking very many. But this “forwardness,” with few exceptions, is unknown among our churches. Let our hands cover our faces, and our faces be in the dust, for our backwardness and *for our boastfulness*. How little have we comprehended of our condition! “Rich, increased in goods, and having need of nothing,” yet “wretched and miserable, and poor, and blind, and naked.” God of

truth and mercy, give us sight that we may see, and hearts that we may feel, and lips to confess, our poverty; and make us "rich in good works, willing to communicate," "laying up in store a good foundation *against the time to come.*" Were a spirit abroad among the churches like that of the tribes of Israel, both rulers and people, when "they set their affection to the house of their God;" or as in the days of Ezra, when "all they that were about them strengthened their hands with vessels of silver and with gold, with goods, and with beasts, and with precious things, *besides all that was willingly offered,*" the house of the Lord might be speedily builded and the top-stone be brought forth with shoutings. But this spirit of zeal and liberality must come from God. It is the spirit of Christ; of whom it was said, "The zeal of thine house hath eaten me up;" who, "though he *was rich, became poor;*" and "of whose fulness *we all must receive, and grace for grace.*"

#### Recent Intelligence.

SIAM.—Mr. Dean, who left Bangkok for Singapore on account of sickness in January last, returned in comfortable health on the 8th of May. A few days before his arrival, Mrs. Dean and child had departed for Singapore, in consequence of the threatening illness of the latter, a sea voyage being thought the only means of preserving his life. From subsequent accounts it appears that the means were not effectual. The vessel in which they sailed being short of water, put in at Singora, a port on the western side of the gulf, about half way distant between Bangkok and Singapore; and while at anchor there, the child died, and was buried in the heights of an island opposite. Mr. Dean, after speaking of the bereavement, says,

The circumstances of the case, involving privation and solicitude and suffering, are such as to call into requisition that support and consolation which none but the christian's God can give; and it is hoped that all who love the cause of missions will take occasion from such instances to pray for those who are sent forth to the heathen. They are often placed in circumstances of no ordinary trial, and because they must look alone to God for support, it is none the less desirable that they

have the prayers of their christian friends.

The following extract from the same letter gives the state of the mission May 28.

Br. Goddard and family, with Mrs. Slafter, have since been spending their time at the *bar*,\* for a change of air, while I am now the only representative of our mission in Bangkok. The men employed in the Siamese printing department, having finished the work on hand, were discharged a week ago, while the Chinese printing, the school, and the care of the church, fully occupy my time. We have, however, no occasion to be discouraged, but are admonished to renew our confidence in God, who has caused his grace to abound towards us in all our tribulations, and by the fuller manifestations of his love, afforded more satisfactory evidence of his interest in this mission than would have been given by preserving all its members in their accustomed employments. The native brethren are praying that God will "no more remove their teachers into a corner," but that he will send many more to teach them and their countrymen. There are a few persons out of the church who afford us some encouragement, and two have requested baptism since my return.

Mr. Davenport who accompanied Mrs. Dean, reached Singapore June 4, having been preceded by Mrs. Davenport and child in pursuit of health. Mrs. Davenport continued feeble at the date of our last advices, June 16, and it was expected they would proceed to Penang, which is much resorted to by invalids.

Mr. and Mrs. Jones, who arrived at Singapore from Batavia before Mr. D., had left for Bangkok.

WEST AFRICA.—*Return of Mr. and Mrs. Constantine.*—Our latest intelligence from the mission to the Basas is to the first of October. By a letter from Mr. Clarke we learn that the mission has again been afflicted with alarming sickness. Mr. Constantine, whose first attacks of the country fever were comparatively light, giving hope of an early acclimation, has been repeatedly prostrated with disease, till it was manifest that the only alternative to preserve his life was to return to America. His original

\* They returned to Bangkok on the first of June, Mrs. Goddard's health somewhat improved.

designation was to the interior by the way of the Niger, in company with Mr. Fielding; but no favorable opportunity presenting for their immediate passage to Fernando Po, at the mouth of that river, and Edina being judged the most favorable place for passing through their acclimation, they remained at that station by suggestion of the Board, and in accordance with their own judgment and choice, and the advice of their missionary brethren. The issue of this enterprize, in the death of two of their number and the return of Mr. and Mrs. C., is occasion of deep sorrow.

### Donations.

FROM NOVEMBER 1 TO DEC. 1, 1841.

#### Maine.

Wiscasset Ladies Miss. Soc., Miss Margaret Waters tr.,	5,00
Washington Co. Association, T. Wilder tr.,	
Rev. Mr. Emerson	,50
Rachael M. Caler	,50
T. Wilder	2,00
Machias Port, Bap. church	3,37
Rev. Mr. Boynton	1,00
	7,37
Hancock, Aux. For. Miss. Soc.,	
Rev. James Gillpatrick tr.,	
Sedgwick, Benev. Soc.	7,00
Ellsworth village, Bap. ch.	11,00
Eden, females	1,75
Hancock B. Association	15,77
Sullivan, friends	1,00
Hancock, Fem. Prim. Soc.	3,34
Mt. Desert, do. do. do.	7,00
Sedgwick Bay, Male do.	9,06
	55,92
	68,29

#### Massachusetts.

Boston, United mon. con. at Bowdoin Square	22,80
do., Baldwin Place Bap. church	200,00
do., Baldwin Place Bap. ch., mon. con. for November,	37,00
do., Mrs. Abigail Ripley, for native schools in Burmah,	100,00
per Rev. Baron Stow,	337,00
Berkshire Co. Association, Austin Hayden tr.,	
Washington Fem. Soc., per Mrs. Betsey Abbott, for China mission,	4,50
Williamstown Bap. Mite Soc., for Burman miss.,	7,32
Lanesborough, Bap. ch.	9,00
Savoy, do. do.	1,00
Sandisfield, do. do.	8,00
Tyringham and Lee, Bap. church	5,00
Miss Olive C. Wadsworth	1,00
North Adams, Bap. ch.	9,70
	45,32

Westminster, Abel Wood	1,00
East Brookfield, ladies, for school under the care of Mr. Brayton, per Tyler Batcheller,	20,00
Groton, female members of Bap. ch., for Burman schools, per Mr. Fosdick,	5,00
Franklin Bap. Association, Cyrus Alden tr.,	66,97
West Dedham, Fem. Mite Soc., Mrs. Betsey Baker tr., for Maulmain Theological School, per Rev. Mr. Damon,	20,00
East Stoughton, Bap. ch., mon. con., per Isaac Smith,	10,15
Lynn, Jona. Bacheller, for relief of A. and P. Münster,	50,00
Barnstable Association, George Lovell tr.,	
Hyannis, Fem. M. Soc., for school under Mr. Wade, at Tavoy,	55,00
do., Bap. ch. and soc., mon. con.,	18,60
Osterville, Bap. ch. and soc., mon. con.,	14,38
	87,98
Randolph, Jonathan Wales	10,00
Dorchester, Neponset village, Louisa Seaver	2,00
	678,42

#### Rhode Island.

Providence, Pine St. Miss. Soc., per James A. Eddy,	23,25
Rhode Island Bap. State Convention, V. J. Bates tr., collected by Rev. Joseph B. Brown, agent of the Board,	
Rev. A. G. Palmer	12,50
Mrs. Sarah A. Palmer	12,50
O. M. Stillman	50,00
Francis G. Stillman	5,00
William C. Pendleton	1,00
Henry Remington	1,00
Mrs. Remington	1,00
Freelove Bred	1,00
Sarah Remington	,25
George Ellis	1,00
Elizabeth Brown	1,00
Elizabeth Cross	,50
Lydia Babcock	,25
Mary A. Ellis	,25
Abby Lewis	,55
Francis Hall	,25
Sarah Hazzard	,75
Maria Burlingame	1,00
Sarah Collins	,50
Mrs. Parkinson	,12
Welcome Austin	,50
Jennett Austin	,50
Elizabeth Chapman	,37
A friend	2,00
Nancy L. Sisson	,50
Harriet M. Kengon	1,00
Prudence Bleving	,25
Stephen Smith	2,00
Eliza Davis	,50
William Gavett	,36
Rev. Alexander Campbell	1,00
Lucy A. Brown	,25
Joshua Thompson	,25
John B. Thurston	1,00
Rosina Davis	,12
	101,02
	124,27

*New York.*

Hamilton Lit. and Theol. Inst., Anti-slavery mon. con., for Af- rican miss., per Stephen Wright,	2,00
Woodhull, Mr. Martin, per P. Col- grove,	5,00
New York City, 1st Bap. ch. and cong., per John W. Rand,	150,00
do. do. do., Oliver St. Fem. For. Miss. Soc., S. E. Bleeck- er secretary,	
For Burman schools,	10,00
" general fund,	40,00
	50,00
A friend	3,00
Cazenovia, three sisters, per Rev. Wm. Clark,	3,00
Watertown, Baptist church	19,00
Mrs. Ruth Caldwell	2,00
Utica, Broad St. church	8,00
Mrs. Tamson Griswold	2,00
Mrs. Emeline Wheeler	,25
Miss Sabra Arnold	1,00
Mrs. Ellen Tracy	,50
Steuben Association	195,70
do. do., collection,	41,71
Sheldon Fitch	1,00
Mrs. Payne	1,00
Cortland Asso., collection,	35,50
Milan, Fem. Miss. Society	6,50
Nathan Gilbert	1,00
Genessee River Assoc.	18,00
Onondaga Association	8,67
A. Wheeler	1,00
Cayuga Assoc., collection,	7,25
do. do.	70,91
Pike, females, per A. Case,	12,00
Mrs. Jane Tidd	,25
Mrs. Huldah Rouse	,25
Mrs. Lucy Hildreth	,25
Mrs. Betsey Williams	1,00
Dickson Gazley	,50
E. B. Cobb	1,00
Mrs. C. E. Chittenden	,25
Miss. P. E. Chittenden	,25
Mrs. Gibbs	1,00
Mrs. Gilbert	,25
Ontario Association	28,37
G. Bennett	5,00
Wayne Association	21,38
Munroe Miss. Soc., A. G. Smith tr.,	
Canistota River Assoc., per Rev. B. R. Swich,	19,39
Miss Lucinda Murdock	1,00
Seneca Association	15,27
D. Cole	,6
Levi Call	,25
Genessee Association, per Rev. J. Elliot,	17,37
Jefferson Union Assoc., per Rev. L. C. Bates,	38,31
Jedediah Smith, for Bur- man bible,	2,00
Oriu Wilber	5,00
Miss Sarah Frey	,37
per Rev. Alfred Bennett, Agent of the Board,	672,76
	879,76

*Pennsylvania.*

Bradford Assoc., Abner Wood tr.,	24,60
do. do., goods sold, per Rev. J. R. Burdick,	6,62
Rev. J. R. Burdick	1,00
Mrs. A. M. Burdick	1,00
per Rev. Alfred Bennett, Agent of the Board,	33,22

*Virginia.*

Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,	
For Burman Mission,	40,00
" general fund,	310,00
	350,00
*Rev. Wm. Mylne, towards print- ing press for African Mission,	1,50
	351,50*

*Georgia.*

Georgia Baptist Convention, Ab- salom Jaues tr.,	
For Burman Mission,	42,56
" African do.,	7,00
" general fund,	754,35
	803,91

*Alabama.*

Mobile, St. Anthony Street Bap. church, per George Y. Brown,	40,00
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*Kentucky.*

Louisville, Baptist church, mon. con., per J. Elliot,	4,00
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*Ohio.*

Elyria, Baptist church, mon con., per Jehiel P. Jacobs,	5,00
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American Bap. Anti Slavery Con- vention, S. G. Shipley tr.,	
Wendell Association, J. Wood- bury tr.,	
For Burman Mission,	20,79
" Burman bible,	1,00
" general fund,	11,00
	32,79

*Legacy.*

Eastham, Mass., estate of Polly Smith, deceased, Freeman D. Mayo Executor, per Miss Thankful F. Smith,	20,00
	\$3041,16

*CLOTHING, &c.*

Lebanon and North Berwick, Me., two boxes of clothing, &c., for Ivory Clarke, Africa, per Daniel Wood, valued at	48,56
Coventry, R. I., box of clothing, &c., from Caleb Waterman, for H. T. Love, Greece,	11,38
A box of fruit and calico, for Lyman Stilson, Arracan, (no advice),	4,00
Cummington, Ms., box of hard ware, clothing and fruit, from Robert Dawes, for Lovell Ingalls, Mergui,	35,00
Riceboro', Liberty Co., Ga., box of clo- thing, &c., from Oliver Stevens, for Edward A. Stevens, Maulmain,	76,00
Mansfield, Ms., Miss Maria Newcomb, 3 rings, per Rev. George W. Bosworth.	
Wendell Association, Ms., J. Woodbury treasurer, for Josiah Goddard, Bang- kok, per S. G. Shipley,	,75

H. LINCOLN, Treasurer.

\* The \$50 in the Magazine for May last, from the Virginia Bap. For. Miss. Soc., credited to "building a house of worship," was also contributed for the same object.

## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

Create.

COMMUNICATION FROM MR. LOVE, DATED  
CORFU, OCT. 12, 1841.

We refer our readers to the following communication recently received from Mr. Love, and to the subjoined extracts from letters received by the same arrival, from Mrs. Dickson and Mrs. Buel, as giving a pretty full view of the present condition and the future prospects of the Greek mission.

As Mr. Love's communication, in some of its bearings, is liable to the imputation of censoriousness, or sectarianism, we take occasion to disclaim on his part any such intention. A love for the truth only, we believe, has led our brother of the Greek mission to express himself as he has. And as the things which he has described enter into his condition as a missionary, it is proper that they should be communicated to the friends of missions, by whom he is sustained, and on whose sympathies and prayers and friendly co-operation he relies for success. We have read these papers with no ordinary degree of interest.

*Primary importance of preaching the gospel.*

From allusions in former communications to the Rooms, it may perhaps have been observed, that with some of the so called "missionary labors" of these parts, we have but little sympathy. In order to be distinctly understood, I shall here say that we believe the "preaching of the gospel" to be, by way of eminence, the means that God has ordained for converting the soul; that in these parts, specially, it is an element essential to a healthy and vigorous operation, nay, a *sine qua non* to any reasonable hope of success. This expression, *preaching the gospel*, we take in its most generic sense, namely, the oral

communication of the truth, from a heart warmed and glowing with the love of Jesus; that Christ, by his spotless obedience to the holy law of Jehovah, and by his suffering in our stead, made appeasement for sin and now, gloriously exalted, obtains by intercession the free remission of sin, and through the Holy Spirit effects the purification of every sinner that manifests the temper of heart designated in the word of God, by faith. Now, I care not whether it be in the street, the school, the parlor, or the pulpit; nor whether to one or to one thousand, that this truth be thus communicated. It still, as I conceive, possesses the essential element of "preaching the gospel," by the foolishness of which *preaching* God has declared that he will save the believing.

In contemplating this subject, and particularly within the last year, I have allowed the various phases of Mediterranean missionary labor to pass in free review before my mind; and I seem to myself to gain at every step an additional assurance, that schools and tracts, nay and bible distribution too, unaccompanied by this heaven-ordained feature of missionary work—the preaching of the gospel—will prove utterly fruitless in converting these sinners to the living God. In these remarks however, I do not intend to disparage these secondary means as *auxiliaries*, for as such they are altogether important, and perhaps essential, to a vigorous operation in this enlightened age of the world.

If it be asked to what may be attributed the little success of missionary operations among nominal christians in the Mediterranean, and particularly among the Greeks, for a series now of twenty-five years, it is answered, to a two-fold cause:—1. The missionary



making *primary* in his operations what God has made secondary in His. "A man is not crowned unless he strive *lawfully*." 2. The missionaries in the Mediterranean as pedobaptists, cannot stand upon the simple truth and sovereignty of God's word. The case, I apprehend, is a little different from that in countries which, by way of distinction, we call heathen. Heathenism, *there*, is of such a nature that the pedobaptist may thoroughly combat it, without entering the field of his own error. But not so in the Mediterranean.\*

Pedobaptist missionaries in the Mediterranean feel, no doubt, to some extent, the embarrassments under which they labor in attempting to make a proper application of truth to the spiritual condition of this people. Hence, doubtless, the energy with which secondary means have been prosecuted among them. And God has doubtless designed to teach us all a salutary lesson, in the signal manner in which he has brought much of these efforts into disgrace. Hence, too, the extremes of error in sentiment, which missionaries have been under the necessity of adopting. They tell us of "Christian churches," of a "Christian ministry," of "Christian baptism," &c. &c., connected with the religious affairs of the country. Nor is it with them a mere manner of expression that these terms are used—a mere name to distinguish one class of persons or one community from another. I have been told by pedobaptist missionaries of every denomination on the ground, that "the baptism of infants by these priests is ample and valid baptism, for any true profession of faith which an individual so baptized might afterwards make;"—the simple and legitimate doctrine of which is, that piety is *not* an element necessary either to a ministry of Jesus Christ or to his church. That it is *not* essential to their being *His* ministry, and *His* church, that they obey *any* of his commands, or observe *any* of the duties and callings which the New Testament enjoins upon his disciples. And still

more, that for a person to be baptized into the Father, and the Son, and the Holy Ghost, it is not necessary that himself be pious, nor his father, nor his mother, nor his grandfather, nor his grandmother, nor his brothers, nor his sisters, nor the priest that baptizes him, nor the god-fathers and god-mothers that stand his surety, nor the community of which he becomes a member. Nay more, that he may grow up actually living, in accord with all around him, in the open habit of a gross idolatry, and in, perhaps, a grosser immorality, and still be, by virtue of the unmeaning and unbidden ceremony, a baptized member of the body of Jesus Christ. Who hath ears to hear, let him hear.

We repeat it, therefore, the work to be done in order to the *salvation* of this people, is the *preaching of the gospel*—sowing the seed in the morning, and in the evening withholding not the hand, for "*whatsoever* a man soweth, *that* shall he also reap."

#### *Character of teachers employed in the schools—Religious instruction.*

It is a primary principle in all our operations, to use none but sanctified talent in endeavoring to affect the moral condition of this people. We can have no teacher prejudicing the minds of children against the missionaries, and embittering them against the missionaries' religion, incorporating into their education hatred and abhorrence to the bible, and an utter disregard to the commands of God. There is a teacher in one of the so called missionary schools of Corfu and vicinity, who has been employed, if I mistake not, ten years. Says this teacher to a class reading the twentieth chapter of Exodus, "this command" (the second) "does not forbid us, the *orthodox*, from worshipping the sacred *Eikonas*, and this book (the bible) you are not to read in your houses. It is anathematized by the Patriarch." When I was at S. a few years since, I spent a social evening with the missionaries of that place. A number of the teachers of the mission schools were also present. A little before the company was to break up, perhaps about ten o'clock, the missionary brought forward the bible and his prayer book, and every Greek present immediately arose, and bade us good night, and left the room. I thought it possible that I might have mistaken the cause of this sudden egress, and therefore made inquiry. My

\* Say the Greek ecclesiastical books, "Baptism cleanses from original sin, and from sins deliberately purposed (*ἀμαρτίας προαιρετικές*.)" The Greek does not misunderstand this language. You find him living in the grossest sin, and ask him what hope he has of heaven, and he answers, "my holy baptism." (*τὸ ἅγιον μὲν βάπτισμα.*) I have heard it and its like a thousand times.

informant expressed astonishment at my having supposed that Greeks would hear protestants pray (!!)

Mr. — within the last few weeks has commenced a small private school for little children, to be superintended an hour a day by some one of the females of his own family. The instructress of this school is a Roman Catholic. There are twenty Roman Catholic priests in Corfu.

Mrs. Dickson opens her school with prayer and reading of the scriptures, and the scriptures are illustrated with great plainness, affection and solemnity. About one hour daily is devoted to these exercises. It is interesting to see, united in one school, and enjoying the same means of grace, English, Greeks and Jews, on terms of perfect equality. They are objects for whose salvation intense solicitude is felt, and unceasing prayer to God offered through Jesus Christ, the one Mediator. The school numbers at present about forty.

On other occasions also, no opportunity is lost for imparting moral and religious instruction. From a class of the larger Greek girls I hear six lessons a week. Twice, besides Sabbath morning, this class reads in the New Testament. On these occasions, in particular, we endeavor to illustrate and enforce with much plainness the teaching of the scripture that is contained in the portion read.

The Sabbath school, containing between fifty and sixty \* scholars, of whom some fifteen are boys (English and half English,) and under the immediate instruction of br. Buel, is conducted on the same principles. We seek to secrete it from no one that we are *teachers of the religion of Jesus Christ*, and that we labor *primarily* for the welfare of the souls of our fellow men.

"But will not such a course of action call down upon the mission the hatred and anathemas of the people for whose good we labor, and thus remove the youth from under our charge, and destroy our influence in the community?"

We answer —, Having we trust, as called of God, taken upon ourselves the high responsibility of being ambassadors for Christ, to beseech our fellow men to become reconciled to God, and believing that the ministry of reconciliation is for the

world that lieth in wickedness, we have not yet apprehended that we *can*, either from convenience, courtesy, or caprice, lightly put the sacred trust away. *We hold not ourselves responsible for any consequences that may follow from our obeying the simple commands of Jesus Christ. On this principle we shall, with the help of God, venture to stand undismayed. Any other course we believe to be infidelity. Wo to those who go down to Egypt for help—who rely on means not appointed for doing the work of God.*

#### Service in English.

Since the arrival of br. Buel, and in accordance with a suggestion in his instructions, we have commenced a weekly English service. It is held in our school room on Sunday afternoon, an hour before sunset, this being the only time that we could well have such an exercise. It is designed for the benefit of our own family, the English part of our school, and as many of our friends at Corfu as may be pleased to attend. The house in some respects is an unfavorable one, yet we already have, including the larger of our scholars, from forty to fifty in attendance. The number is gradually increasing. The importance of this branch of our labors cannot be too highly estimated. The influence, for good, or for evil, which this class of persons must always have on the religious destinies of this republic, will be and is immensely great; and it is this circumstance which renders the *mixed* character of our school a matter of so much importance here in the Mediterranean.

In our little assembly on Sabbath afternoon, there seem to be manifested some tokens of religious interest; and some cases of persecution lead us to hope that the great adversary of souls feels that a portion of his kingdom is in danger. The two young ladies whom we have before reported as having become hopefully pious, [see Magazine, January, 1841,] give good evidence of a thorough work of grace. One of them in particular, has known, for the last year, what it is to bear the cross for Christ's sake. Soon after her conversion strong efforts were made to drag her to the ball-room and to the theatre. Among other requisitions she was neither to read, converse, nor think on the subject of baptism. And for a time she was not allowed to visit in our family. During the past summer spiritual hostilities have been again renewed, and within the last few

\* More than twenty children have been received into the Sunday school who are not under our instruction on other days of the week.

weeks she has been, though twenty years of age, forbidden to attend our religious worship. She is a young lady of good mind, and we hope, of deep religious principle, having enjoyed for some years the mental and moral training of Mrs. Dickson. What is to be the result, however, of this gross violation of the rights of conscience, we leave to the unerring wisdom and direction of our Heavenly Father.

*Labors among the Greeks—Steadfastness of a native convert.*

Our labors among the Greeks the past summer have not been without interest. The young man reported in our former letters, as having been converted the early part of this year, still continues to give us increasing evidence that he loves the Lord Jesus Christ. But residing nearly three miles from us, and being engaged in active business, he has not had so good an opportunity for religious improvement as under other circumstances he might have enjoyed. In order to be useful to Demetrius, (for this is his name), and to give a little more room to Mrs. Dickson's increasing school, and to Mr. and Mrs. Buel, who are yet in our apartments, we resolved about the last of July to spend a few weeks, until the great heat should have passed, at Potamo, a village of about three thousand inhabitants, where Demetrius resides. We remained in that place six weeks, when the rains setting in, we found our stay, on the score of health, no longer safe, and were obliged, in accordance with the advice of our physician, immediately to return to town.

Our labors among the people at Potamo were full of interest. The day of our arrival we commenced religious worship, and continued it every evening up to the time we left. We had been there but a few hours when Demetrius proposed going out to bring in a few of his neighbors to hear the gospel. The first evening four were present, and the number increased until we had forty in attendance, among whom was the head man of the village. From the hand of this gentleman we received many kind tokens of regard. During our stay here we gave in course, an exposition of the whole of the gospel according to Matthew, enforcing it with great plainness,—besides illustrating numerous other passages and portions of scripture, adapted in particular to the spiritual condition of the people.

Of the various persons who from time to time were present, some six or eight individuals were constant in their attendance, and of these, four besides Demetrius have determined on coming into town to attend our Greek worship on the Sabbath.

Considering the time and the disadvantages under which these individuals have labored, their improvement in scriptural knowledge has been wonderful. They evidently seem to be attached to us, and the fact that they have resolved still to continue the means of grace, leads us to hope that the Lord has purposes of mercy respecting them. They avail themselves also of all suitable opportunities of gaining assistance from Demetrius, frequently protracting their stay in his shop and reading the scriptures with him, till a late hour at night.

The priests of Potamo, and many in town, have become greatly alarmed at these movements. Their displeasure is excited chiefly against Demetrius, as they charge him with being the beginning of the "heresy," and the medium of promoting it. They have done their utmost to excite personal violence against him, threatening him with excommunications, and warning him to use all diligence to escape beatings and assassination, if he is thus to continue to hear the instructions of the American. Scarcely a day passed, while we were at Potamo, without his receiving a visit from one or more of the gentlemen, to dissuade him from the soul-destroying practice of reading the scriptures. The method they adopt to effect this, will, in some degree, exhibit the character of this class of men. They tell him that the "book i. e. the bible, is anathematized by the Patriarch,"—"that he is polluting his sacred baptism,"—"that he is defiling the holy chrism,"—"that he has underwritten himself to the devil,"—"that he is hanging the souls of others around his neck, who will sink him deep, deep, in hell,"—"that themselves are responsible for the salvation of his soul, and *must* interfere in an affair so dangerous to his, and the spiritual welfare of others," &c. &c. &c. And when Demetrius asks them to *show* him his fault—the chapter and verse that is so heretical and dangerous in the bible, and to tell him wherein it is so wrong and soul-destroying to hear instruction from the scriptures that Jesus Christ commands us to search, and wherein it is so wicked to hear

the teaching of the gospel from one against whom they bring no accusation from the word of God, they answer him only in the wild and incoherent vociferations of madmen.

Demetrius, we hope, is beginning to see the harmlessness of so much smoke and vapor. He tells them that he wants none of *their* security for his salvation—that they can do what they please, as for himself he shall continue to read and to study the word of God, and that too with the American. Not long since, five priests came from town to pay him a visit. Their object, it appears, was to awe him into obedience. Demetrius for a time endeavored to reason with them, asking them to show him his fault, or if they preferred, to go with him to his teacher, who had openly invited all without exception, to a free examination of truth and doctrine from the word of God, and thus they would enjoy an opportunity, if they judged themselves capable of proving that we are heretics. The priests became very angry, and as usual began to threaten violence, &c. Says Demetrius, “Go back again to town, and bring your bishop and as many of the rest of you as will make a solid column reaching from my shop here to the steps yonder of the church of Panagia [the all holy virgin,] and then, lighting up your black candles, anathematize me, and I shall still continue to read God’s word with my teacher.” A few days after, another priest came. He was an old man, and said he was well acquainted with the books of the holy orthodox church, and therefore he would become his teacher if he wished to study religion. “Very well,” says Demetrius, “come into my shop, and I will hear you teach *now*.” The old man came and began his exhortation with alluding to Mark and Luke as being among the twelve disciples of Christ. “And how many times,” says Demetrius, “have you read the New Testament?” “Twice a year for forty-four years,” said the old man. “How evident,” says Demetrius, “that you neither read with reflection, nor understand what you read. The names of the twelve disciples are three times expressly stated in that book you have read eighty-eight times, and yet you, a teacher of religion, are not aware who those twelve individuals are.” “What!” said the old priest, “you an unbeliever of the teaching of your spiritual guide.” And the old man made haste from his presence, and running into the street

in a paroxysm of wrath, rent the sacred vestments of his priesthood in which he was clad, and lifting up his hands to heaven cried, “heretic! heretic!! heretic!!!” After the volley of his maledictions had a little subsided, Demetrius, standing in his door, and in the presence of the multitude, which the novel scene had called together, with much plessantry replied, “You will, I fancy, allow me to remain in my own hired house. And I am quite sure that I shall be able to walk the king’s highway, your anathemas to the contrary notwithstanding.”

It is here worthy of remark, that during our six weeks stay at Potamo, and with all the hatred of the priests against the light, and their bitterness against the truth, yet we heard uttered against us no uncivil or disrespectful word, from man, woman or child. We record it with gratitude to our Heavenly Father. And this is the more remarkable, as no place in these parts is regarded as more dissolute, lawless and ungodly. We left Potamo abruptly, in consequence of an express injunction from our physician, in view of the state of our health. Yet “some of our friends” at Corfu have, in their zeal to show the impossibility of preaching the gospel to the Greeks in these parts, widely circulated the report that we left in consequence of violence threatened on our persons. The Greek priests and old women of Potamo have it that “*Panagia*” [the all holy virgin] appeared to us in the night, and frightened us away. Both are equally true. In view of such frailty and folly of fallen nature, we pray that we may have only love and pity. *We do not believe that “it is impossible for Greeks to be converted to God.”* We believe that the fields are all white and ready for the harvest. And we are EXPECTING that the time is not far distant, if brethren at home, and missionaries abroad, do their duty, when there will be in this dark land a most abundant ingathering of the precious fruits of the glorious gospel of the blessed God.

#### *Another hopeful convert.*

It is with great gratitude to our Heavenly Father, that we have now to announce even another trophy of divine grace among this people. Since our last we have gained comfortable evidence that another of our Greek friends has been brought into the glorious liberty and light of the gospel. His name is Constantine, originally from

a village near Joannina in Epirus, the modern Albania. We became acquainted with him soon after our removal to Corfu, the early part of last year. We found him to be a young man of excellent mind, considerable improvement, (having studied, at a former period, two years in Dr. King's gymnasium,) and with unquenchable thirst after knowledge; but unfortunately he had imbibed deeply the spirit of infidelity. His employment as a school teacher twelve miles distant from town, did not allow of his visiting us oftener than Saturday evening, and on the Sabbath; yet we were pleased to learn, about one year since, that when he came in from his school he would prefer coming directly to our house, in order to spend a few hours in conversation, rather than enjoy the society of his kindred and friends. And it was with great joy, that during last winter we observed he chose rather to avoid than to meet his infidel companions.

The early part of the present year, he found that the ground of his infidelity was untenable. For some time previous he had, with much honesty, been bringing forward his difficulties with revelation and christianity, and we had endeavored with patience and plainness to remove them one by one. The truth met his understanding, but did not seem to affect his heart. It was only when we drew near to Gethsemane and Calvary, and thence to the judgment, that the lowerings of a thoughtful brow betokened that all was not peace within. It was about the beginning of the present year that Constantine brought Demetrius and introduced him as one "wishing to know the truth."

In the early part of summer, his convictions began to assume a deeper tone, and we learned that he was reading with care the New Testament. From this moment the exercises of his mind became peculiarly interesting. He was no longer the cavalier, but the anxious inquirer. For a few weeks the conflict in his soul was sharp. I can never describe the deep marks of anxiety that, during these few weeks, were imprinted on that young man's brow. But sovereign grace triumphed, and we now behold him, we trust, a ransomed child of God, bought by the Lamb's redeeming blood.

His mental exercises at present are those of a young convert. The bible is his companion. He wonders that he never saw its beauty and purity be-

fore. It appears perfectly new to him. Bunyan's Pilgrim's Progress, though badly translated, and Baxter's Saints' Rest, are his favorite books. When reading them he knows not when to lay them aside,—He loves to pray,—He loves the blessed Savior, his very name is sweet—Sin appears very odious—Himself is a worm, but he hopes a pardoned sinner—"Regeneration is the greatest word in the bible—What wisdom in the plan of salvation, and how much is embraced in that word *faith*." "It is to *look away from self*, and *look to God*, obeying his word, and suffering the consequences."

About the time his mind became peaceful, I recollect illustrating to him at length the principle of appeasement and justification on the ground of imputation, namely, that Jesus Christ by his life and his death placed himself (with the exception that he did not sin) in the sinner's stead—suffering for him the penalty of his sinning; and that now the Father is pleased for the Son's sake to pardon the believing sinner, and exalt him to the glorious reward due to the blessed Jesus for his spotless obedience to the divine law, and for his suffering. Constantine seemed absorbed in the amazing truth. Says he, "Tell me that again, it is too deep for me." I repeated it, and he wished to hear it again, and again, and even again. And at every rehearsal his astonishment seemed to rise higher and higher.

You will have already anticipated me, when I say that we regard this young man as a chosen vessel to proclaim the name of Jesus to his perishing and deluded countrymen. He now sits at the feet of Christ inquiring "Lord, what wilt thou have me to do?" The question he now has under consideration is, "*whom*" does the word of God command to be baptized. In order to decide this question, with his own conscience and in the fear of God, he is writing out every passage of scripture relating to the subject, that he may have them all, in one connection, with the clear light of revelation before him.

We greatly need the services of this young man as our private teacher, and an assistant in the school. And we think of employing him as soon as the state of his mind will allow. Since the arrival of br. Buel we have been paying one of the teachers in the college, eighteen dollars per month for three hours teaching per day, and we

believe him to be less serviceable to us than Constantine would be. No time also should be lost in preparing such a young man for the work of the gospel, and for this purpose it will be necessary to have him near us. Constantine is about twenty-seven or twenty-eight years of age.

*Successful labors of Apostolos at Patras.*

Apostolos is at Patras, where he now spends his *whole* time in distributing scriptures and tracts, and conversing with the people. His experience in this business renders him a faithful and most valuable assistant. He has on request in writing from the town authorities of Patras, furnished the public schools of that place with the New Testament, (Bambas's edition, and the edition ancient and modern, in parallel columns,) and with other books; the Child's Book on the Soul, first and second part, and Alleine's Alarm, being particularly requested. This last book was requested probably in consequence of its being so beautifully translated. It affords a rare specimen of the sweetness and sonorosity of the modern Greek language. The girls' school contains more than four hundred scholars; the boys' school about six hundred.

Apostolos holds public worship every Sabbath, and on other occasions whenever persons are present. He reports six or seven individuals as being in a state of interesting inquiry, two of whom he hopes are truly converted. These two individuals engage with him in private prayer, and seem zealous for the truth. One of them, a very quiet and diligent young man, says that the Greek religion is a system of gross idolatry, and his conscience will allow him no more to go to the church. This young man has requested baptism.

Recently Apostolos's little room has been so crowded on the Sabbath, that the people were unable to sit, and many would come to the door and go away again, because they were unable to enter. For two Sabbaths Apostolos found no time to eat from seven in the morning till nine at night, his house being thronged the whole day. When he left Corfu last spring, he hoped to have been able both to labor for the mission, and to support himself by his own hands so as to have been no burden to the Board. He had a great desire also to remove that stumbling block, constantly thrown out at him at

Corfu, that he had been baptized for money. He pursued this course for some time, but when people crowded upon him from morning till night, he found himself in this manner unable longer to gain his daily support. And rather than lose any opportunity for conversing with his poor deluded countrymen, he resolved to labor a part of each night. It was partly from this cause, and partly that we might hear more particularly the state of things at Patras and enjoy a little season of religious worship with him, in connection with Mr. and Mrs. Buel and Mrs. Dickson, that we requested Apostolos to make a visit to Corfu. He came in the fullness of the blessing of the gospel of Christ, and rendered us much assistance during the last few days of our stay at Potamo.

In view of this interesting state of things at Patras, and the announcement of Apostolos as assistant in the Report of the Board, we felt ourselves authorized to instruct him, on his return to Patras, to give himself *wholly* to the work of distributing scriptures and tracts, and conversing freely and faithfully with his countrymen on the subject of religion, holding public worship on the Sabbath, and visiting the people on other days from house to house for religious conversation, as opportunity might offer. This was most cordial to our brother's own feelings. Before visiting Corfu, he had made it a subject of special prayer that he might thus spend the remainder of his life. He appears to have his heart fully in the work. His language has often been, "Let me see my poor son converted, and a gospel church of a few hundred members in Greece, and then, O Lord, lettest thou thy servant depart in peace."

EXTRACTS OF A LETTER FROM MRS. DICKSON, DATED CORFU, SEPT. 23, 1841.

The following extracts give a more particular account of the school under the superintendence and instruction of Mrs. Dickson, referred to by Mr. Love.

Mrs. D. it will be recollected, is an English lady who has long resided in Greece, and previous to the death of her husband, which occurred in 1836, she was employed with him in teaching. For two or three years previous to 1837, when she became associated with the Baptist mission at Patras, she was employed

as a teacher in the governmental Female Boarding School at Corfu. She left that school from a conviction of duty to impart religious instruction to her pupils, which was not there allowed.

On the removal of Mr. Love and his family to Corfu, Mrs. Dickson did not immediately accompany him, lest her motive in opening a private school in a place which she had recently left under those circumstances, should be misinterpreted. Being however solicited to do so, by some of her former patrons, she removed to Corfu, and has, as will be seen, a flourishing private school.

I wrote you three months ago, and gave you some account of our newly opened school, and of its brightening prospects; these hopes have not been disappointed. We have seen much to confirm our faith in the blessed promises of God's word, and much to excite us to earnest and persevering prayer. The school had been in operation only about six weeks, when Mr. and Mrs. Buel arrived. Their arrival as helpers in this mission gladdened our hearts; but when Mrs. B. so cordially undertook to give her services to the school, I could not but see in this, not only the care of God, but his wisdom. Just such a person as Mrs. Buel is, was wanted here to give respectability and efficiency to the school—an efficiency which it never could have attained by my single effort. The support the school has received, and the favor by which it is regarded, show both that such a school was needed, and that it is appreciated. In little more than three months from its commencement forty scholars have been received; a few of these are sick, and consequently are not at school, but none have left. There is at present a regular attendance of thirty-six, and it is so constant that there is scarce an instance of inattention in this respect.

Allow me to give an instance or two of the reputation of the school. A woman called one day and said, I have heard such accounts of your school from some who have their children here, that I feel quite impatient to send my daughter. I must not lose an hour. In about half an hour after, her daughter came; the girl, who was about fourteen years of age, made good progress, but the heat became excessive, and as she had to come in from the country, the consequence was, she took fever, which confined her to the house several weeks. Impatient to re-

turn to school she made her appearance among us when she was but partially recovered; in two days after she had a relapse, from which she has never recovered.

Soon after, another person called with his little daughter in his hand, an intelligent looking girl about nine years of age; her father said he was glad of such an opportunity to educate his daughter, as she had been rather neglected. The next day two little girls, sisters, were absent from school; upon inquiry I found that they had been withdrawn in consequence of this girl having been received. The mother of the sisters told me that this little girl was notorious as a thief and a liar, and other bad habits, so that she could not allow her children to be where she was. I told her that all this was unknown to us, and besides, as the school was intended to be a public benefit, that I could not with propriety send the girl away, as long as she conducted herself well, &c. The next day the two sisters were sent back, but in about ten days after, something valuable was stolen out of the school, and there was strong evidence that the reputed thief was the guilty person. After talking seriously to the child without making any impression, I sent to her mother, who soon after called. I stated to her simply the circumstances of the case, and left her to draw her inferences. She was evidently distressed, at one time weeping, at another time vindicating her child. I pointed out to her the solemn responsibility that rested on parents as to the kind of education their children received at home; and when the mother rose to go away, she said with much feeling, "Will you turn my daughter out of school?" I could not in my heart say yes, I rather wished that she might return and be benefited by religious instruction, and steal no more. The mother finding that she had not been altogether repulsed, ventured to send her back; she came the length of the door—but had not courage to come in. There she stood and wept; this she did for three days. I did not think it right to interfere as I could not invite her back, but allowed the affair to take its course. In about a week after, her father brought her very early in the morning, before any of the children had assembled, and even before I had entered the school room. Finding that she had been received, he called again at mid-day and paid her quarter in ad-

vance. Since then the improvement of the little girl has been noticed by all: her respectful conduct, regular attendance, and diligent attention to her duties as a scholar, are but part of the change. I was much struck last Saturday while speaking on the subject of religion to the younger scholars, to see Helen's eye brighten up, and then again be suffused with tears. The subject was prayer. I said, Helen, do you pray? Yes, ma'am. How often do you pray? Every morning, and every evening. What do you say when you pray? I say, Our Father, &c. Have you any sins to be forgiven? O yes, ma'am. This was said with evident feeling. On this subject I could enlarge, but enough has been said to show the effect produced.

When we assemble in the morning, I open the school with prayer, and then we read a chapter; all that can read are included in this exercise, and the younger ones sit and listen. When I am enabled to be faithful and press the truth with affection, I have scarcely an inattentive listener; sometimes these seasons are very interesting. One morning the subject was the new birth, from the 3d of John; I asked the class if they thought one might know if she was born again. After some hesitation on their part, a girl about twelve years of age sweetly said, O, I think one must know, for there is such a change in every thing! We have considerable reason to hope that this girl has really experienced this change; nor is she the only one in the school of whom we hope well; there are at least two others who give equal evidence of piety. A sister of one of these fell sick during the heat of summer and was very ill. I went to see the little sufferer, when her grandmother told me, that the day before, as her two sisters returned from school, and thinking her worse than when they left her in the morning, one of them said, shall we read a chapter in the bible to Mary? When this was done, they said, we will pray now. The old lady said, "It was very affecting to hear how they prayed for their poor sick sister, but *Ellen's* prayer made us all weep." May these hopeful appearances brighten into a rich harvest, and enable us to rejoice that we have not run in vain, nor labored in vain. The appearances of the school are assuming every day a more interesting character. We received nine scholars in one week, six of whom

were Jewesses. This of itself is a circumstance of no common interest. That so many respectable Jews should be willing to send their daughters to a purely missionary school, religious in its character and exercises, is matter of surprise. It was brought about through the kind interference of Mr. Love. The poor Jews felt that there were some who sympathized with them, and seemed to infer that their children could receive no harm, under the direction of such friends. When I saw these dear children, lineal descendants of Abraham, enter the school, my heart glowed with feelings of interest and desire for their benefit.

Mrs. Dickson concludes by an account of a disappointment that she and Mrs. Buel had experienced, in failing to secure as a teacher in the school, the services of one of the young ladies referred to by Mr. Love, as having been made the objects of persecution.

Several extracts are given by Mrs. Dickson from notes received from this young lady, which show the apparent sincerity of her piety and her growth in grace, and from which we select the following. She had previously alluded to her duty to be baptized.

"May the Lord open the eyes of my understanding, that I may see clearly the way in which I should walk, and when I do see it, may He encourage me to proceed. But morning, noon and night, does that verse come up before me, 'He that loveth father or mother more than me, is not worthy of me.' I fear I love my dearest mother more than the Savior. But I never felt so strongly as I did this morning, that the heart of my beloved parent is in the hands of God, and that he could in a moment by his Holy Spirit convince her of the deep depravity of the heart—of the misery that attends the soul that lives without God in the world. Oh how dreadful to think that those we love so dearly here upon earth, slight the Savior who died for them; and it is almost gony to think of them and look beyond the tomb. Unto the Lord would I commit this my heaviest burden."

"Soon after the reception of this note," says Mrs. Dickson, "Mrs. Buel and myself called on the parents of this young lady to obtain their consent to their daughter's becoming a teacher," for which service she is thought to be well qualified. The mother seemed willing, but the father peremptorily refused. After this interview with the parents, she writes as follows.

"It does not seem to be the will of God that I should be your assistant in teaching. I have much need of prayer to be kept in a cheerful



and contented state of mind. I fear that I shall never be engaged in that delightful employment."

Soon after this, as stated by Mr. Love, she was forbidden by her parents to attend preaching. This she felt deeply, and remarked in a note received on the occasion, "And has it come to this? forbidden to attend where my soul found refreshment? Shall I submit passively? I am perplexed."

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EXTRACTS FROM A LETTER OF MRS. BUEL, DATED CORFU, OCT. 30, 1841.

*Sickness of Mrs. Dickson—Need of an assistant teacher—Condition of the school.*

Before the reception of this, you will probably have received letters of the 12th inst. from Mrs. Dickson and Mr. Love. The present communication will be the continuation of a subject mentioned in those letters. For several weeks previous to sending those communications, it had become our settled conviction in view of the increasing importance of the missionary school, and of the feeble state of Mrs. Dickson's health, that application should be made to the Board for an associate teacher. We now have still further indications concerning our duty in this matter. During the last two weeks the health of our beloved sister has been such, that she has been obliged to relinquish, almost wholly, her labors in the school. The orders of her physician, at the same time, were, that she should suspend all physical effort.

So desirous is she of the success of this, her favorite enterprise, that she has rendered assistance even upon her couch. The result of a medical council upon her case, encourages us to hope she may yet be restored to a comfortable state of health, though immediate restoration we cannot expect. It ought to be mentioned, however, that this illness did not arise from insalubrity of climate, or from any cause that need for a moment deter foreigners from choosing this as a place of residence. We are unanimous in the conclusion, that there is no healthier place in the East than the city of Corfu.

In consequence of this failure of Mrs. Dickson's health, instead of devoting a couple of hours daily in the school, as has been the case since the

second week of my connexion with the mission, I now regularly give six; and should my health be preserved, I may continue in charge of the school until her recovery. But I feel myself, under present circumstances, inadequate to the task. In order to communicate with all the scholars, I am obliged to speak two new languages, in both of which I take regular lessons during the week.

The Italian is spoken readily by two thirds of our pupils. It is the only language in use among the Jews. Little girls of eight years speak three languages, and with the greatest readiness act as interpreters for me. The continual accession of scholars shows the prosperity of the school. Our present number is forty-two, and others are pledged to come on Monday next, which commences our third quarter. The sight of this interesting group of children, and the remembrance of what God hath wrought, is sufficient to awaken the liveliest emotions of gratitude. Ought we not to rejoice in view of the great mercy of our God, in opening for us so wide a field for usefulness? *Where* will the seed of the kingdom be more likely to take root, and spring up, and bear fruit unto eternal life, than in the generous soil of these young hearts,—so completely open to the influences of religious teaching!

With no class of scholars did I ever converse upon the scriptures with more satisfaction, nor with any, who seemed more eagerly to receive the truth. I am frequently surprised at the amount of religious knowledge exhibited. It was deeply interesting to witness their tearful eyes, while we perused, at our morning exercise yesterday, the 12th of John. An allusion to Calvary does not fail to interest the heart. O, the preciousness of that gospel, that proffers pardon to the penitent, and brings life and immortality to light through the blessed Savior.

Were Mrs. Dickson in sound health, there would still be enough to occupy two teachers during the regular session of the school. A school of forty-five scholars, who speak several different languages, you will readily see, furnishes ample employment for two individuals who have not the care of families.

I trust it is unnecessary to present an array of reasons for directing particular effort to the promotion of female

education, in a land where public sentiment is little more honorable to the sex, than it is among the Chinese,—in a land where the birth of a female is regarded as a family misfortune.

In the Government Boarding School for girls, established in 1825, for the especial benefit of the daughters of the wealthier class, a style of education is received, quite different from what is expected from a missionary school. The three or four girls' schools in the town and its suburbs, which have the occasional supervision of christian teachers, are committed to the care of those who possess scarcely the rudiments of knowledge, while they retain all their slavish attachment to the heathenism of the Greek religion.

You have already been apprized of the importance of the school, as a means of bringing the families of the scholars to attend our religious services on the Sabbath; and also, as the only means of rendering ourselves useful to the 3000 Jews in this city.

From the preceding statement, you will gather something respecting our necessitous condition. More labor is accumulating upon our hands than we are able to perform. And what shall be our resource? Shall we disregard the earnest entreaties of parents, that their daughters may be allowed to enter the school?

#### *Qualifications of a teacher.*

Where are those dear sisters in America, whose hearts are glowing with a holy desire to devote themselves to the promotion of piety among their sex, in a land less favored than their own? Is there not one who feels it not only her duty, but her highest privilege to come to the aid of her sisters in Corfu? We respectfully submit this subject to the Board, and entreat for it an early consideration.

Were I to speak of the qualifications requisite in the person who may be designated, not simply to meet the present lighter responsibilities of our missionary school, but those, likewise, which she must hereafter assume, the most important would be such as the following:—Some experience in academical teaching, and of course a familiar knowledge of the branches taught in our best regulated female seminaries. She should possess a moral courage that will enable her to withstand opposition, and rise superior to the difficulties incident to a cause that is held in disrepute. Also an

aptitude to teach, which renders a person even of ordinary attainments, more efficient than another of superior opportunities without this qualification. A fondness for the employment is essential to the happiness of the individual, as well as to her usefulness.

An ability to acquire languages easily, is indispensable, and the French she would find not only useful as a medium of communication, but a material assistance in learning the Italian. Needlework, plain, and ornamental, receives in this country particular attention; and skill in drawing, and in vocal music, will also greatly enhance a teacher's reputation and usefulness.

But the qualification of *greatest* moment, is, undoubtedly a knowledge of the scriptures, and a power, divinely imparted, to exemplify their holy truths in the life. Or, in the words of an experienced missionary in the Mediterranean, "Instead of only a *critical* and *exegetical* study of these scriptures, let it be a *familiar* and *experimental acquaintance*, and it then becomes worthy of her very special attention. She should be able to enter into all the scenes of the New Testament, and relate them with as much particularity, and life, and feeling, as though she had seen them with her own eyes, and had received their impression indelibly on her own heart;—as though she were living with Christ, walking with him, beholding his miracles, and listening to his instructions; as though, in fact, she knew all about him, and could *tell* all about him. It is not exegesis, it is not theology, it is not philosophy, it is not divinity, it is not the law, it is not precept or command, which the people need, but it is the *gospel*—and the *pure gospel*, which they want all day long. It is christianity embodied, acted out, living, breathing. The missionary should be a sort of running commentary on the bible. Every thing she says, or does, should remind the hearer, or beholder, of something in the bible; her whole life should be altogether a New Testament life. And who is sufficient for these things?"

It is of some consequence, in this connection, to allude to personal accomplishments, and to qualifications of a social kind, which are desirable in order to give to a young lady an influence with a circle of cultivated society, to whom our labors sustain an important relation. Our Sabbath school, which numbers about sixty

scholars, has the attendance, for example, of the family of a wealthy English merchant, the mother herself most invariably being present with her six interesting children.

#### *Ground for encouragement.*

And it is specially gratifying to us that our school operations are receiving the particular encouragement of lady McKenzie, the wife of the new governor of the Ionian islands, who previously held the same office in Ceylon. You will remember that they have been highly spoken of by the American missionaries, as having greatly befriended the missions on that island.

This lady was pleased to find an institution like ours, in so flourishing a condition; and particularly was the connexion of Greeks and Jews in the same school a matter of surprise. As it is the prevalent opinion in these countries, that *Greeks and Jews* could never be associated under such circumstances, our own experience thus far, shows how easily such a notion can be disproved. The peculiar interest felt by lady McKenzie in the religious education of the Jews, may

encourage us to enlarge our plans for the benefit of this neglected people. We expect that, on Tuesday next, our school will be honored with her presence. She has also expressed her intention of being at our religious service on the Sabbath.

Perhaps nothing more need be said upon the principal topic of this letter. It is painful to think of the possibility of suspending a school of so much promise, for the want of seasonable aid, such as we now ask. Our hopes of obtaining temporary assistance from the young person mentioned by Mrs. Dickson, have been disappointed. We feel a confidence, however, not only that a suitable person will quickly respond to the call, but that some church will cheerfully assume her support. I trust that we endeavor to keep in view continually the great object of our labors—the salvation of the soul. And while we rear the tender plants providentially committed to us, we pray that they all may be numbered among the first fruits of a great multitude in this land, whom God has chosen to be a people for his praise.

## Other Societies.

### **Am. Board of Com. for For. Missions.**

The American Board of Commissioners for Foreign Missions embraces the Congregational and Dutch Reformed churches in the United States, and a large portion of the Presbyterian church. The following abstract of their thirty-second annual report, presented Sept. 8th, 1841, including *missions, stations, missionaries, assistant missionaries and native helpers*, will give a pretty full view of their extensive operations.

#### **AFRICA.**

##### **MISSION TO THE ZULUS IN SOUTH AFRICA.**

**UMLAZI**, near Port Natal.—Aldin Grout, Missionary; Newton Adams, Physician; Mrs. Grout and Mrs. Adams.

**BOER'S ENCAMPMENT.**—Daniel Lindley, Missionary, and Mrs. Lindley.

*In this country.*—George Champion, Missionary, and Mrs. Champion.

Mr. Grout arrived at Port Natal on the 30th of June, 1840. Early in the present year he was preparing to remove into the proper Zulu country, beyond the Umtogela river. Doct. Adams was to continue at Umlazi, and Mr. Lindley to prosecute his labors among the Boers. The congregation at Umlazi on the Sabbath numbers about five hundred, and there is a Sabbath school of two hundred. The political state of the country is not settled, and doubts have arisen as to the propriety of continuing the mission, especially as there are English missionary societies which stand ready to occupy the ground, should the Board retire from it. In that case our labors will not be lost.

##### **MISSION TO THE GREBOS IN WEST AFRICA.**

**FAIR HOPE**, at Cape Palmas.—John Leighton Wilson, Missionary; Benjamin Van Rensselaer James, Printer; Mrs. Wilson and Mrs. James.—Four native and five emigrant American helpers.

**FISHTOWN**, ten miles west of Fair Hope.—Alexander E. Wilson, M. D., Missionary, and Mrs. Wilson.—One native and two emigrant American helpers.

Doct. Wilson commenced a station at Fish-towa a year ago. The town contains three thousand inhabitants, and has a fine healthful situation on the sea-shore, ten miles from Fair Hope, with a good landing. Rocktown, between Fair Hope and Fishtown, has a larger population than either of those places. Schools exist there, and also at Sarekeh, twelve miles in the interior. It is said that the practice of praying morning and evening is more or less prevalent in all the native communities around, where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the gospel.

The seminary at Fair Hope contains 54 pupils. The number in the mission schools is 125. Twelve natives are members of the church. At six places there is stated preaching. One third of the more influential native men are thought to have discarded their greegrees. The feteishmen are losing their power over the minds of the people, and are often treated with disrespect. It is not true, however, that the gospel occupies all the ground thus lost by superstition. More than a million of pages were printed the past year. New laborers are needed for this mission, and there are many openings for missionaries along the coast eastward. There is a prospect, too, that the immense and populous interior will soon be accessible along the great high-way of the Niger.

## EUROPE.

### MISSION TO GREECE.

**ATHENS.**—Jonas King, D. D., and Nathaniel Benjamin, Missionaries; Mrs. King and Mrs. Benjamin.

**AREOPOLIS,** on the most southern promontory of the Peloponnesus.—George W. Leyburn, Missionary, and Mrs. Leyburn.—Three native helpers.

*In this country.*—Samuel R. Houston, Missionary.

Of all the branches of the oriental church, the Greek appears to be the most difficult to engraft with an evangelical faith and influence. This may be owing in part to the character and position of the Greek mind; and it may be that the Greek church comes nearer than the others to the exclusive, sectarian spirit of the church of Rome. One thing is certain, the Greek church pronounces anathemas equally upon all protestant sects without exception; and those protestant missionaries, therefore, will labor most usefully in it, who put the least stress upon forms, and, with most of the meekness, gentleness, and love of Christ, are most single in their endeavors to fix attention upon the fundamental principles of the gospel.

The station at Areopolis, in Mane, continues to prosper. The Maniotes are a brave, free people, and have long been accustomed, in their rocky defences, to think and act for themselves. The high school at this station has about thirty pupils, and the Lancasterian a hundred. The mission has printed nearly 3,000,000 of pages during the year. The printing is done at Athens. Dr. King continues his exegetical class. What Greece needs above all things is an educated, pious ministry, which shall preach the gospel in the churches from

Sabbath to Sabbath. This is beginning to be felt, and a few promising men have commenced preaching.

## ASIA.

### MISSION TO TURKEY.

**SMYRNA.**—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, Missionaries; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Five native helpers.

**BROOSA.**—Benj. Schneider and Henry A. Homes, Missionaries; Mrs. Schneider and Mrs. Homes.

**CONSTANTINOPLE.**—William Goodell, Harrison G. O. Dwight, William G. Schauflier, and Cyrus Hamlin, Missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Schauflier, and Mrs. Hamlin.—Five native helpers.

**TREBIZOND.**—Thomas P. Johnston, Missionary, and Mrs. Johnston.—One native helper.

**TRZEROOM.**—William C. Jackson and Josiah Peabody, Missionaries; Mrs. Jackson and Mrs. Peabody.—One native helper.

**LARNICA,** on the island of Cyprus.—Daniel Ladd and James L. Thompson, Missionaries; Mrs. Ladd.

*In this country.*—Philander O. Powers, Missionary; Homan Hallock, Printer; Mrs. Powers, Mrs. Hallock, and Mrs. Pease.

The printing establishment of this mission is at Smyrna, and here the amount of printing during the year, was about 1,340,000 pages in the Armenian language, about 3,860,000 in Armeno-Turkish, and about 1,780,000 in modern Greek; or nearly 8,000,000 in the whole.

When the Committee began to think it time for the preachers of the gospel stationed at Broosa to retire from that city, on account of the protracted and obstinate refusal of the people to hear, there began to be indications of the presence of the Holy Spirit. Not only was there a call for books, but new hearers attended almost every Sabbath on Mr. Schneider's preaching, and were often deeply affected. The printing for this station in Greco-Turkish has been done chiefly in Athens, and amounted during the year to 524,000 pages.

On the whole, the prospects of this mission are such as to call for strong faith and a more active zeal. Mr. Temple says that he has never seen such indications of the presence of the Spirit of grace, in the nineteen years of his sojourn in that part of the world.

### MISSION TO SYRIA.

**BEYROOT.**—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, Missionaries; George C. Hurter, Printer; Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, Teacher.—Two native helpers.

**JERUSALEM.**—George B. Whiting and Charles S. Sherman, Missionaries; Mrs.

Whiting and Mrs. Sherman.—One native helper.

DEIR EL KAMER, among the Druzes.—Samuel Wolcott, Missionary; C. V. A. Van Dyck, M. D., Physician; Mrs. Wolcott.

ALEPPO.—E. R. Beadle, Missionary, and Mrs. Beadle.

*In this country.*—Isaac Bird and John F. Lanneau, Missionaries; Mrs. Bird.

The principal ports of Syria have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the sultan. Whether its social condition and prospects have improved by this change, is yet uncertain.

#### MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., Missionaries; Edward Breath, Printer; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Eight native helpers.

We are beginning to witness the gradual revival of preaching in this ancient church. Three bishops and four priests have made a beginning in this heretofore to them unwonted service. Only bishop Elias ventures as yet, however, to conduct a preaching service alone, the others acting as aids to members of the mission. The seminary has a class of eleven in theology. The Nestorian pupils amount to 476, and are taught in two boarding-schools and sixteen village free schools. Sixty-two are boarding scholars. Eighteen priests and sixteen deacons are teachers in the schools. The Mussulman school is still in existence.

#### MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale, Missionary; Asahel Grant, M. D., Physician; Mrs. Hinsdale.

Doct. Grant, after visiting this country, has returned to his interesting field, and by this time, probably, is among the independent Nestorian mountaineers.

#### MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, Missionary, and Mrs. Merrick.

This mission has been abandoned, and Mr. Merrick has been authorized to join the Nestorian mission at Ooroomiah.

#### MISSION TO THE MAHRATTAS IN WESTERN INDIA.

BOMBAY.—David O. Allen and Robert W. Hume, Missionaries; Elijah A. Webster, Printer; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AHMEDNUGGUR.—Henry Ballantine,

Ebenezer Burgess, and Ozro French, Missionaries; Amos Abbott, Teacher; Mrs. Ballentine, Mrs. Burgess, Mrs. French, Mrs. Abbott, and Miss Cynthia Farrar, Teacher.—Three native helpers.

JALNA.—Sendol B. Munger, Missionary, and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, Missionary, and Mrs. Graves.

Though the progress of this mission is apparently slow, the way of the Lord is evidently preparing among the Mahrattas. They now stand very differently related to the christian religion from what they did in the year 1814.

The mission has continued its stated and itinerant preaching as usual. The seminary at Ahmednuggur has 60 pupils, and four other boarding-schools have 15 boys and 67 girls; making nearly 150 boarding scholars. Twenty-three free schools contain about 700 pupils. The printing for the last year was somewhat more than 2,000,000 pages.

#### MADRAS MISSION, IN SOUTHERN INDIA.

ROYAPOORUM, a northern suburb of Madras.—Miron Winslow, Missionary, and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—John Scudder, M. D., Missionary, and Mrs. Scudder.—One native helper.

BLACK TOWN, where the printing-office is.—Phineas R. Hunt, Printer; and Mrs. Hunt.

The large printing establishment in this mission has nearly refunded the amount of its purchase money, and is expected to meet, in great measure, the expenses of the mission in 1842. This it does by the profit on its job-work, of which there is a considerable amount in such a place as Madras. The Tamil printing in the last year comprised about 11,660,000 pages. The number of free schools is sixteen, containing about five hundred pupils. Several useful and encouraging tours were performed during the year.

#### MADURA MISSION, IN SOUTHERN INDIA.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, Missionaries; John Steele, M. D., Physician; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Thirteen native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—Robert O. Dwight and John J. Lawrence, Missionaries; Mrs. Dwight and Mrs. Lawrence.—One native preacher, and ten native helpers.

TERUPUVANUM, twelve miles southeast of Madura.—Nathaniel M. Crane, Missionary, and Mrs. Crane.—Four native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, Mission-

ary, and Mrs. Cherry.—Three native helpers.

**TERUMUNGALUM**, twelve miles south-west of Madura.—Clarendon F. Muzzy and William Tracy, Missionaries; Mrs. Muzzy and Mrs. Tracy.—Seven native helpers.

Mr. Spaulding, of the Ceylon mission, explored the territory occupied by this mission, as a preliminary step to its commencement. Seven years after that exploring tour, that is, during the past year, he again went over the ground, and was much struck with the progress of the mission, and with the openings for usefulness on every hand.

Six boarding-schools contain more than a hundred pupils, and a hundred free schools embrace more than three thousand pupils. Twelve native converts were added to the mission churches during the year. Pains are taken to scatter the good seed over the district. At Dindigul a mission-chapel has been erected, through the liberality of individuals. Mr. Poor greatly needs a commodious church at Madura. Saying nothing of adults, he has under his care more than a thousand children who might be assembled for preaching, while now he has only a dwelling-house for his meetings, that will not accommodate more than a hundred persons. The mission needs also more laborers, and more ample means for training up a native ministry.

#### CEYLON MISSION.

**TILLIPALLY**.—James Read Eckard, Missionary, and Mrs. Eckard.—Eleven native helpers.

**BATTICOTTA**.—Henry R. Hoisington and Richard Cope, Missionaries; Nathan Ward, M. D., Physician; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Two native preachers, and sixteen native helpers.

**OODOOVILLE**.—Levi Spaulding, Missionary; Mrs. Spaulding and Miss Eliza Agnew, Teacher.—Eight native helpers.

**MANEPPY**.—Samuel Hutchings, Missionary; Eastman S. Minor, Printer; Mrs. Hutchings and Mrs. Minor.—Five native helpers.

**PANDITERIPO**.—(Vacant.)—Four native helpers.

**CHAVAGACHERY**.—(Vacant.)—One native preacher, and two native helpers.

**VARANY**.—George H. Apthorp, Missionary, and Mrs. Apthorp.—Three native assistants.

*In this country*.—Benjamin C. Meigs, Missionary; \* Mrs. Meigs and Miss Sarah F. Brown, Teacher.

Three **OUT-STATIONS**, with three native helpers.

\* Rev. B. C. Meigs, also Rev. Messrs. S. G. Whittlesey, Robert Wyman and J. C. Smith and their wives, have recently embarked for Ceylon.

The pages printed in 1840, exceeded 11,300,000. Forty-eight converts were admitted to the church. The number of pupils in eighty-nine schools of different kinds, was nearly 3,400. These may be divided into three classes, viz., about 2,500 in seventy-five free schools, about 500 in ten English day schools, (a higher class of free schools,) and 312 boarding-scholars, 162 of whom are members of the seminary at Batticotta. About one hundred of the seminarians are members of the church, and eight of them form an advanced or select class.

#### MISSION TO SIAM.

**BANGKOK**, the seat of government, **TWO STATIONS**.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, Missionaries; Mrs. Robinson, Mrs. Johnson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, Mrs. Benham, and Miss Mary E. Pierce, Teacher.

The last three of the Gospels have been translated into Siamese and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. The press was idle for ten months for want of pecuniary means.

#### MISSION TO CHINA.

**MACAO**.—Elijah C. Bridgman, D. D., and David Abeel, Missionaries; Samuel Wells Williams, Printer.

*In this country*.—Peter Parker, M. D., Missionary, and Mrs. Parker.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, or what is to be the result of them, does not yet appear; but there is ground for hope found in the analogies of divine Providence. The Chrestomathy was nearly completed at the beginning of the present year. One of the Japanese sailors under the care of Mr. Williams gives evidence of conversion to God.

#### INDIAN ARCHIPELAGO.

##### MISSION TO SINGAPORE.

**SINGAPORE**.—Dyer Ball, M. D., Missionary; Alfred North, Printer; Mrs. Ball and Mrs. North.—One native helper.

*In this country*.—Ira Tracy, Joseph S. Travelli, and George W. Wood, Missionaries; Mrs. Tracy and Mrs. Travelli.

The seminary for boys contains 57 pupils, and the female boarding-school ten. The printing has all been in Chinese, amounting to about 1,146,000 pages. Owing to failure of health and other causes, only Doct. Ball and Mr. North are now left in this mission, and the Committee have lately adopted the resolution, which they have been coming to for several years, to relinquish the mission.

#### MISSION TO BORNEO.

**SAMBAS**.—Elihu Doty and William J.

Pohlman, Missionaries ; Mrs. Doty and Mrs. Pohlman.

PONTIANAK.—Elbert Nevius and William Youngblood, Missionaries; Mrs. Nevius, Mrs. Youngblood, and Miss Azuba C. Condit, Teacher.

BATAVIA, a temporary station on the island of Java.—Frederick B. Thomson, William T. Van Doren, and Isaac P. Stryker, Missionaries; Mrs. Thomson and Mrs. Van Doren.

The Rev. Messrs. William T. Van Doren and Isaac P. Stryker have been sent forth during the past year. Mr. Pohlman has probably reached Borneo ere this. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. Two brethren are under appointment for the mission, and are expected to embark soon after the annual meeting.

#### NORTH PACIFIC OCEAN.

##### MISSION TO THE SANDWICH ISLANDS.

###### ISLAND OF HAWAII.

KAILUA.—Asa Thurston, Missionary; Seth L. Andrews, M. D., Physician; Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, Missionaries; Mrs. Forbes and Mrs. Ives.

WAIMEA.—Lorenzo Lyons, Missionary, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, Missionaries; Abner Wilcox, Teacher; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, Missionary, and Mrs. Bliss.

###### ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., Missionary; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, Missionaries; Mrs. Andrews, Mrs. Clark, and Mrs. Dibble.

WAILUKU.—Jonathan S. Green, Missionary; Edmund Bailey, Teacher; Mrs. Green and Mrs. Bailey.—Miss Maria C. Ogden, Teacher.

HANA.—Daniel T. Conde, Missionary, and Mrs. Conde.

###### ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Missionary; Bethuel Munn, Teacher; Mrs. Hitchcock and Mrs. Munn.—Miss Lydia Brown, Teacher.

###### ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, Missionaries; Gerrit P. Judd, M. D., Physician; Levi Chamberlain and Samuel N. Castle, Secular Superintendents; Amos S. Cooke and Horton O. Knapp, Teachers; Edmund O. Hall and Edmund H. Rogers, Printers; Henry Dimond, Bookbinder; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

EWA.—Artemas Bishop, Missionary, and Mrs. Bishop.

WAIALUA.—John S. Emerson, Missionary; Edwin Locke, Teacher; Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, Missionary, and Mrs. Parker.—Miss Marcia M. Smith, Teacher.

###### ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, Missionary, and Mrs. Whitney.

KOLOA.—Peter J. Gulick, Missionary, and Mrs. Gulick.

WAIOLI.—William P. Alexander, Missionary; Edward Johnson, Teacher; Mrs. Alexander and Mrs. Johnson.

*On their way to the Islands.*—Daniel Dole and Elias Bond, Missionaries; Mrs. Dole and Mrs. Bond.

*In this country.*—Hiram Bingham, Missionary; Mrs. Bingham and Mrs. Thurston.

Somewhat more than 4,000 members were added to the nineteen churches during the year ending June, 1840. The number of members then in good standing was 18,451. In some of the larger churches there has been a season of coldness and reaction; but a statement of the case cannot be attempted in a brief abstract. Eight houses for worship were built by the natives during the year, and three more were in progress. The natives had also built about twenty school houses; besides contributing in money and articles for a variety of objects to an amount exceeding 4,000 dollars, which they gave out of inconceivable depths of poverty.

The number of pupils in the common school is estimated at 14,000, about 10,000 of whom are readers. The number of boarding-scholars in the mission is 235. Eighty-three of these are in the seminary at Lahainaluna, on the island of Maui; fifty-four in the female seminary at Wailuku, on the same island; eleven in the school at Honolulu for the children of the chiefs; ten in the manual-labor or self-supporting school at Waialua, on the island of Oahu; and fifty-five in the male and twenty-two in the female boarding-school at Hilo, on the island of Hawaii.

The printing embraced more than 100,000 copies, and more than 4,600,000 pages. The whole amount of printing in this mission from the beginning, is about 100,000,000 of pages.

## SUMMARY.

The number of missions in this department is 17; of stations, 61; of ordained missionaries, 115, five of whom are also physicians; of physicians, 7; of teachers, 8; of secular superintendents, 2; of printers, 11; of bookbinders, 1; of female helpers married and unmarried, 141;—making a total of laborers beyond sea from this country, of 287. To these add 4 native preachers, and 135 other native helpers, and the number of laborers who are employed and supported by the Board in the missions beyond sea, is 426.

## DEPARTMENT OF INDIAN MISSIONS.

## MISSION TO THE CHEROKEES.

**DWIGHT.**—Jacob Hitchcock, Superintendent of Secular Affairs, and Mrs. Hitchcock; Roderic L. Dodge, Physician, and Mrs. Dodge; Henry K. Copeland, Farmer, and Mrs. Copeland; Ellen Stetson and Hannah Moore, Assistants and Teachers.

**FAIRFIELD.**—Elizur Butler, Missionary and Physician, and Mrs. Butler; Esther Smith, Teacher.

**PARK HILL.**—Samuel A. Worcester, Missionary, and Mrs. Worcester; Stephen Foreman, Native Preacher and Assistant Translator; Mary Avery, Teacher; Nancy Thompson, Assistant; John Candy, Native Printer.

**HONEY CREEK.**—John Huss, Native Preacher.

**MOUNT ZION.**—Daniel S. Butrick, Missionary, and Mrs. Butrick.

William Potter, Missionary, and Mrs. Potter; and Sophia Sawyer, at present not laboring in connexion with the mission.

## MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, Missionary, and Mrs. Wright; Jared Olmstead, Teacher, and Mrs. Olmstead; Anna Burnham and Sarah Kerr, Teachers and Assistants; Pliny Fisk, Native Catechist.

**STOCKBRIDGE.**—Cyrus Byington, Missionary, and Mrs. Byington.

**MOUNTAIN FORK.**—No resident missionary at present.

**PINE RIDGE.**—Cyrus Kingsbury, Missionary, and Mrs. Kingsbury; Jonathan E. Dwight, Native Assistant.

**GOOD WATER.**—Ebenezer Hotchkin, Missionary, and Mrs. Hotchkin.

## MISSION TO THE PAWNEES.

John Dunbar, Missionary, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, Farmers; Mrs. Allis and Mrs. Gaston.

## MISSION TO THE OREGON INDIANS.

**WAILLATPU.**—Marcus Whitman, Physician and Catechist, and Mrs. Whitman; William H. Gray, Mechanic and Teacher, and Mrs. Gray; Cornelius Rogers, Printer and Teacher.

**CLEAR WATER.**—Henry H. Spalding, Missionary, and Mrs. Spalding.

**KAMIAH.**—Asa B. Smith, Missionary, and Mrs. Smith.

**TSHIMAKAIN.**—Cushing Eells and Elkanah Walker, Missionaries; Mrs. Eells and Mrs. Walker.

John D. Paris, Missionary, and Mrs. Paris; William H. Rice, Farmer and Teacher, and Mrs. Rice; on their way to the mission.

## MISSION TO THE SIOUX.

**LAC QUI PARLE.**—Thomas S. Williamson, Missionary and Physician, and Mrs. Williamson; Stephen Riggs, Missionary, and Mrs. Riggs; Alexander G. Huggins, Farmer, and Mrs. Huggins; Fanny Huggins, Teacher and Assistant.

**NEAR FORT SNELLING.**—Samuel W. Pond, Missionary, and Mrs. Pond; Gideon H. Pond, Farmer, and Mrs. Pond.

## MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall and Leonard H. Wheeler, Missionaries; Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, Teacher and Catechist, and Mrs. Sproat; Woodbridge L. James, Teacher and Farmer, and Mrs. James; Abigail Spooner, Assistant and Teacher.

**POKEGUMA.**—William T. Boutwell, Missionary, and Mrs. Boutwell; Frederic Ayer, Catechist, and Mrs. Ayer; Edmund F. Ely, Teacher and Catechist, and Mrs. Ely; Sabrina Stevens.

## MISSION TO THE STOCKBRIDGE INDIANS.

**STOCKBRIDGE.**—Cutting Marsh, Missionary, and Mrs. Marsh.

## MISSION TO THE NEW YORK INDIANS.

**TUSCARORA.**—Gilbert Rockwood, Missionary, and Mrs. Rockwood; Hannah T. Whitcomb, Teacher.

**SENECA.**—Asher Wright, Missionary, and Mrs. Wright; William S. Vanduzee, Farmer and Teacher, and Mrs. Vanduzee; Asenath Bishop and Sophia Mudgett, Teachers.

**CATTARAUGUS.**—Asher Bliss, Missionary, and Mrs. Bliss; Fidelia Adams, Teacher.



ALLEGHANY.—William Hall, Missionary, and Mrs. Hall; Margaret N. Hall, Teacher.

#### MISSION TO THE ABENAQUIS.

P. P. Osunkhirhine, Native Preacher; Caroline Rankin, Teacher.

#### SUMMARY OF INDIAN MISSIONS.

25 stations; 25 missionaries—two of whom are physicians, 2 other physicians, 5 teachers, 10 other male and 59 female assistant missionaries, 3 native preachers, and 3 other native assistants.—Total, 107.

#### GENERAL SUMMARY.

The sum of the whole is this. The receipts have been \$235,189,30, and the expenditures \$268,914,79, exceeding the receipts by 33,725,49, and increasing the debt of the Board to \$57,808,91.

The number of the missions is 26, of the stations 85, and of the ordained missionaries 136, ten of whom are physicians. There are 9 physicians not preachers, 13

teachers, 12 printers and bookbinders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 381, or 16 more than were reported last year. To these we must add 7 native preachers, and 138 native helpers, which makes the whole number 526, 39 more than the whole number reported a year ago. Nine ordained missionaries, and 3 male and 17 female assistant missionaries, in all 29, have been sent forth during the year.

The number of mission churches is 59, containing 19,842 members, of whom 4,350 were received the past year.

There are 15 printing establishments, 29 presses, 5 type-foundries, and 50 founts of type in the native languages. The printing for the year was about 50,000,000 pages; the amount of printing from the beginning, is about 290,000,000 pages.

Seven of the 34 boarding-schools have received the name of seminaries, and these contain 499 boys; the other 27 contain 252 boys and 378 girls;—making a total of boarding-scholars of 1,130. The number of free schools is 490, containing about 23,000 pupils.

## Miscellany.

#### INFLUENCES OF THE SPIRIT.

We think we shall be rendering the cause of missions a good service by submitting to our readers the following remarks, published in the *Missionary Chronicle* for Jan. 1842, on relying more explicitly upon the influences of the spirit, from the pen of the Rev. W. S. Rogers, missionary of the Presbyterian Board, stationed at Lodiana. It is upon the influences of the spirit, as Mr. R. has justly remarked, that we must rely, mainly, for the conversion of the heathen to God; and the cherishing of these sentiments by missionaries, furnishes a delightful assurance of their success, and should the same sentiments be cherished by Christians at home, this assurance would be rendered doubly sure.

I have long thought that both missionaries and the church at large, were prone to depend too much upon the *instrumentality*, and too little upon the *agent*, who alone can convert the soul. Much is made of schools and presses, tracts and zealous preachers. These are all important in their place. But we should never for a moment forget that neither nor all combined can

convert a single soul. This is an honor which God reserves to himself. Means he has appointed, and they should be used with diligence. But we should guard against placing that dependence on the mere instrumentality, which should rest alone on God and the Holy Spirit, who is the agent, whose peculiar office it is to change and sanctify the heart. May not this be a reason, perhaps the reason why so little is yet accomplished by our missions? The church and ourselves too, are looking to the press—the diffusion of knowledge among the people by means of schools, &c.—the agency of tracts and the printed word; and expecting that these will accomplish every thing—but do not sufficiently feel our dependence upon the *Holy Spirit* to make our means effectual. If souls are saved God must have all the glory of it. But if the church and her missionaries are relying more upon the wisdom of her plans, the efficiency of her means, &c., than upon the direct agency of the Holy Spirit, God is not honored, and consequently he cannot, so to speak, prosper our efforts. But let us deeply impress our minds with this sentiment, that it

is not by "might or power" or by means never so well devised, in themselves considered; but by the *Divine Spirit* that the heathen are to be converted. Let us also employ the appointed means with a deep sense of their incompetency to effect the desired end of themselves, waiting for, and earnestly imploring the descent of the Holy Spirit to render them effectual, and we may expect much more will be accomplished.

It appears to me that in India, if in any place, we should honor the blessed Spirit by entire dependence upon Him, for there is no country where the inefficiency of mere human agency is more strikingly manifest. Ignorance, prejudice, an all-dominant priest-craft, the fear of persecution and the loss of all things held dear in this world; all unite to oppose the truth. Nearly every class of evidence to which we would appeal to convince a candid and enlightened mind of the truth of Christianity, is lost on a Hindu or a Mohammedan. A single assertion of the Koran or Shashtra outweighs volumes of the strongest evidence we can produce. This would be the case even if they had sufficient knowledge of history and the general laws of evidence to understand our arguments in all their force, at least in many instances. But when we consider their utter ignorance of history, their distrust of statements made by those whose whole object is to overthrow their national faith, their characteristic indifference to truth, and a hundred other circumstances which will readily suggest themselves to your mind, we may well feel that our only dependence is upon the omnipotence of God's gracious spirit. Oh that we could feel this as we ought! Let this sentiment be ever present in our minds, in our preaching, our teaching, in the composition of tracts and books, in the circulation of the divine oracles themselves. Let it be constantly impressed upon the minds of the whole church, that it may duly influence the friends of missions in their *prayers*, their *donations*, and in short in every thing they do to aid the cause, and God, if I mistake not, will honor our efforts to a degree hitherto unknown.

It is not enough that we have a vague and undefined dependence upon God. It must be a *felt*, habitual, practical dependence. It must be such a dependence as Joshua felt when, by divine command, he invaded the city of Jericho,—using no other instruments than his trumpets of rams' horns. Here the means employed were such as left no foundation for any hope but in the immediate agency and power of God. Hence, in due time, the

walls of the devoted city fell down, and all, both foes and friends, were constrained to acknowledge in it the hand of God. Now it is faith like this, I conclude, which God requires to insure success in our missionary work. The means which we are instructed to use, are, it is true, very different from those ordained in the case alluded to above. Yet, in themselves considered, they are no more competent to accomplish the end in view. Our whole dependence must be upon that unseen yet irresistible Agent, without whose presence every other instrumentality will be as unavailing as the blast of a trumpet against an impregnable fortress. We (missionaries) are prone to feel, oh if we were eloquent—if we understood the native language, and their modes of thought as we do our own—if we could bring all the power of argument to bear upon them as we could upon a christian audience, then we might hope to accomplish something. Such absurdities as those upon which their religions rest could be demolished with ease, and conviction almost forced upon them. But experience proves this all a delusion. Those who are educated in the English language, and who can appreciate to a greater extent the evidences in favor of Christianity than many in Christian lands, though they in many instances acknowledge that these arguments are unanswerable, still so far as *practice* is concerned, are as little affected as the ignorant mass. It is not mere force of argument that can subdue prejudice and the natural enmity of the unregenerate heart. It is not any array of means that can overthrow the thousand obstacles to the truth. The spirit of God and that alone can illumine the dark mind of a heathen—show him his truly wretched state, and discover to him the suitableness of Christ and his salvation to meet his case. This truth must be more deeply felt and more practically acknowledged in all our plans; we must lean more upon the simple promises of God and less upon our well-digested plans. Our eyes must be oftener directed to the *Hill of strength*, and less to men and presses and schools, &c.; then will we honor God as he claims to be, and he will honor us by making our efforts to prosper.

The history of the church will abundantly corroborate these remarks. It is not to the power of eloquence—nor to learned and logical argument—nor to a costly apparatus of schools and presses, &c., that we are mainly indebted for the triumphs of the gospel. That all these things have answered an important end, we do not deny. They are means which God *has*, and will continue to bless when used in humble de-

pendence upon the spirit of all grace to render them effectual. But whenever these outward instruments become the *fulcrum*, the resting-place, of our faith, instead of the promised assistance of the Holy Ghost, then they become hinderances and not helps in the work of converting souls. The simple presentation of bible truth, whether from the pulpit, in the bazar, the Bible class, Sunday school, or by means of tracts and the printed word, is the means which God delights to bless. And they are effectual, I suppose, in exact proportion to the degree of simple confiding faith in which they are used—faith not in the efficacy of the means, but in the promised gift of the Holy Spirit. Such was the case on the day of Pentecost. The gospel was preached with power it is true: but it was not the power of man, it was the *demonstration* of the *Spirit* which sent home conviction to the hearts of thousands. The same is true in regard to every genuine revival since. Such is manifestly the case in the Sandwich Islands; we read of hundreds, who had never or rarely heard a word from the missionaries, coming to their stations to learn how they could be saved. How were they convicted of sin and thus brought to seek the way of escape from God's wrath? The answer is plain. The Spirit of God, applying the truth of some tract, or perhaps casual conversation with a native helper, fixed their attention and led them to the cross of Christ. Such also was the case in the great awakening at Krishnagur in Bengal, which occurred a few months ago. It was manifestly a work of the Holy Spirit. Thousands were almost simultaneously impressed with the truth. Many thus impressed had never had any personal intercourse with the missionaries. And indeed no means had been employed, which, judging from past experience, could warrant any such effects. But it pleased God to pour out his Spirit upon the dark and superstitious minds of these degraded heathen, and results followed which even the missionaries themselves could not have anticipated. But I must stop—I have already consumed too much time, both my own and yours—I did not intend to write more than a *tithe* of what I have penned. The subject I am persuaded is important and practical. But the thoughts I have strung together are too crude to illustrate it as I wish. Still if I am led by them to realize more fully my utter dependence upon the grace of the Holy Spirit for success in my work, I shall then become a more efficient laborer, and I trust God shall be glorified.

#### CHARACTER AND DEATH OF A NATIVE DEACON.

The following memoir of a converted heathen, communicated to the directors of the London Missionary Society, by the Rev. C. Pitman, missionary in the South Seas, stationed at Rarotonga, under date of June 9, 1840, is worthy of an attentive perusal; and it ought to fill the christian with hope in reference to the good influences and the ultimate success of foreign missions. It must be truly cheering to a missionary to meet with such instances of piety; to find thus early among the heathen a heart so prepared to receive the ingrafted word as was the heart of this man.

##### *His early services to the Mission.*

In the afflictions of our poor people we have been much afflicted; hundreds of them have been called from time into eternity. The satisfactory evidence, however, given by many, very many, of those taken from us, that "death" to them was "gain," is a great alleviation to the grief occasioned by their removal. Death has cut down, with an unsparing hand, high and low, young and old; and we are left to mourn over the devastating effects of this awful visitation. The wise, the good, the useful, the careless professor, and the openly profane, have alike fallen by the devouring sword of this messenger of death. Amongst the number is one of Rarotonga's best men—a most valuable assistant of the Mission in this place, ever since its formation. To me the loss is great indeed, but I desire to bow with devout submission, to the righteous decision of Him who cannot err.

A short account of this good man's religious character, his life, and death, will not, I presume, be uninteresting to the Directors. His name was Tupe. He was one of the chief supporters of idolatry in the reign of superstition. But he attached himself to us on our first arrival in this place, in 1827. Ignorant was I then, how Providence had gone before in preparing such a valuable assistant in my future labors. In the erection of our first chapel, he was one of the most laborious in the work. Not soon will it be erased from my memory, the joy that beamed in his countenance, when it was told him that I intended to remain in this district as their teacher, and that brother Williams would reside in the other division of the island till a ship arrived to convey him to Raiatea. The very first night of our settlement amongst them, he came to our house to make inquiries respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, that he was not present at our friendly meetings for conversation, chiefly

on religious subjects. Often, till near midnight, have I sat conversing with him on the "great salvation." Nothing, I believe, occupied so much of his attention as the concerns of the soul; nor any thing more desired by him than the wide diffusion of divine truth. Indeed, I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labor, and indefatigable in his efforts to forward the cause of God, he assisted me in every good work with unwearied diligence, till death.

*His public character and sufferings.*

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island, which office for twelve years he faithfully discharged. Well do I remember, at a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, if possible amicably to adjust the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless as to the consequences. God can, and will protect me." He, without a weapon of defence in his hand, passed through the district of these desperadoes, amidst the scoffings and revilings of all. The subject of contention was calmly debated; he returned home, and in a few days, all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us in seeking the advancement of "undefiled religion," roused some of his inveterate enemies to acts of most cruel revenge; even the destruction of himself and family. This they attempted by clandestinely setting fire to his house, when he and his family were asleep. But He who neither "slumbers nor sleeps," mercifully preserved the life of his faithful servant, and of his family. They only escaped, however, with what they had on: every thing else was consumed. On discovering the fire, the first thing he endeavored to secure was what he considered his greatest treasure, a portion of the sacred Scriptures, viz., the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it, lost his all. The consequences of this fire did not end here; it

communicated to the house of his son adjoining, which was speedily destroyed; then to our large chapel, which also was soon level with the ground. Large flakes of fire passed by and over our own dwelling; but through the timely exertions of the natives we were mercifully preserved from danger. Soon as I saw him, I said, "Alas! Tupe." "O teacher," he replied, "the book of God is consumed! My house, my property, never regard, but oh, my book, my book! and, oh, the house of God; will not God punish us for this?" The next morning I had the gratifying pleasure of presenting him with another copy of the book, which he so much prized; it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, *eitoea, kia ka*, "It serves him right, let it burn."

*Proof of holy courage and ardor.*

The very first thing which occupied the attention of our valued friend the following day, was to see his brother, the chief, and call a meeting of the under chiefs, that immediate measures be taken for the rebuilding of the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply. *Koia ia e timā, mea meitaki*, "Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "To-morrow," was the universal reply. He then said to me, "Teacher, be not cast down at what has happened. Let them burn—we will build. Let them burn it again, we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sun-rise, Tupe, with the old warrior, T'ua-ivi, and Pa, our principal chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber, for the erection of another chapel; the whole body of chiefs and people in their train.

In calling to mind these by-gone days, there is a certain something which fills the mind with pleasure of no ordinary kind, and leads the observer of Divine Providence to admire the rich, free, and sovereign grace of God, in thus raising up instruments from the rough quarry of nature, to carry on his great and eternal purposes of mercy in man's salvation.

*His appointment to the office of deacon.*

In May, 1833, he was unanimously chosen to fill the office of deacon. How faithfully he discharged its important duties we are all witnesses. Decided piety, deep

humility, and holy zeal for the advancement of "pure religion," were the striking characteristics of our valued friend. This, I believe, no one who knew him would call in question. His knowledge of divine truth was by no means inconsiderable; and he was eminently qualified for the responsible situations in which Divine Providence had placed him, though he rated very low his own abilities, and almost to the day of his death deeply lamented his ignorance. He would often revert, with expressions of the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought, and was heard muttering to himself, "Oh, the love of God! the amazing pity of the Saviour! the depth of the sacred Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!" The Sabbath he revered. The word of God, the house of God, and the people of God, he loved; thereby evidencing that he was a genuine disciple of the Lord Jesus. Unless sickness prevented, or engaged in his official capacity, he was never known to be absent from the house of God at any of its appointed services, either on the Lord's day, or the weekly evening lecture; nor from our church meetings for prayer.

#### *His conduct in the office of deacon.*

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise; and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labor he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself. Several years ago, even before he gave evidence of decided piety in himself, our house every night was crowded with people who came to make inquiries respecting the discourses delivered from the pulpit, &c. Observing some more particular in their questions, constant in their attendance at the house of God, and very active in every thing proposed for the good of the community, I, one night as we were sitting alone, made inquiries into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils in the land, that they are desirous of becoming disciples of Jesus." He made no reply; after a few minutes' silence, he said, "Teacher, be not in haste; do not think so

well of us, be not deceived, we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character, and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "teacher, you don't know us yet. You think because we come to the house of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so; we are deceiving you: there is a great deal of private wickedness committed that you know nothing of. Ere long you will know." His words were verified, and many of those, whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. This discovery led me into a more particular investigation of the private character of those who united themselves to us, and found that our dear friend had not in the least exaggerated in what he had told me. In inquiring of him, from that time, either privately or publicly, the character of those making a profession of religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon. Among a people just emerging from heathen superstition and idolatry, such a man is to be ranked amongst a missionary's greatest blessings.

#### *His last illness.*

But the time came when our friend must die. About three years ago his health began to decline, and he was much afflicted with a disease which ate into the soles of his feet, and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till a few weeks of his decease. At length his seat in the house of God was empty, and he was confined to his dwelling. Frequent were my visits to him, and the following notes from my journal will tell the state of his mind, when "flesh and heart began to fail."

Sept. 16.—"Spent an hour with deacon Tupe, a tried and valued friend. His days on earth are fast closing; he is very weak. 'It is something strange,' I said, 'to observe your seat empty in the house of God.' 'Ah!' he replied, 'it is the will of God it should be so. Here I sit and hear the people sing in the chapel, and oh, I wish to be there. I give myself to prayer. God is with me. He will not forsake me.' I quoted several passages of sacred scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not

for their sins God was pleased thus to chastise, by cutting off so many by death. He then spoke of the faithfulness of God in the fulfilment of his promises to his people. 'Not one good thing,' said he, 'has failed of all that God has spoken. He promised to Israel victory over their enemies, possession of Canaan, &c., all of which he fulfilled.' After a pause, with much emotion and feeling, he asked, 'Where, oh, where is Pitimani vaine,\* what detains her?' He thought he should be called away ere her return."

#### *His happiness in the prospect of eternity.*

Sept. 19.—"In my way home called to see my faithful friend Tupe. The change is great; not long and he will be seen no more below. He is, I believe, fixed upon the Rock of ages. His views are clear and scriptural. We conversed together on our labors from the beginning, and I said it gave me great pleasure that he had through grace been enabled to hold out to the end. 'Yes,' said he, 'we have hitherto been permitted to work for God. His goodness has been great; his compassion boundless.' I referred to his sickness, and the constant prayers I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but had been enabled within the last few days to resign him into the hands of God, to do as seemeth him good. 'That,' said he, 'is well; do so. Grieve not. Detain me not. My end is near:' and he quoted several passages of scripture. 'Two portions of the word of God,' he said, 'afford me much delight; that in Isaiah, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off;" and the words of Paul, "having a desire to depart, and to be with Christ, which is far better." I have no dread of death. Christ is my refuge.' I said, 'You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated.' 'Ah!' he replied, 'salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit, and think, oh! the teacher, the teacher, who will assist him? then I think God is with him.' Looking up, he exclaimed, 'Oh! Pitimani vaine, Pitimani vaine, I shall not see her face again.' He wept, and I wept,—who could help it? I broke silence, and said, 'In our Father's house, we shall meet again.' 'Yes,' was his reply, with an effort which almost deprived him of his voice, 'we shall meet in glory.' 'No more,' said I, 'to part.' 'No,' he replied faintly, 'to be forever with Christ. I long to go to be

with him.' I requested an interest in his prayers, for myself, my partner, the church, and the island. 'I have done,' he said, 'with the world. What remains is to set all in order, and think of the cause of Christ.' 'I left him with feelings not easily to be expressed, and talked awhile with his daughter in an adjoining room. My soul is cast down, yet rejoicing in the consideration of God's wonderful love to such a worm in thus employing me as an instrument of good to immortal souls. All glory to God and the Lamb!"

#### *Death of Tupe.*

Sept. 24.—"As I was preparing to go to the out-station, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

'How is it with the soul?' 'All well.' 'Do you find your Savior your support in death?' 'He is.' 'Is the pathway clear?' 'No obstruction, the way is clear.' 'Have you any fear?' 'None. Christ is mine.' 'Your last discourse to the people,' I observed, 'was on the death of Stephen, who saw the glory of Jesus; are you also looking to him now in your departure?' 'I desire to see him, and to be with him.' I said, 'Death is come, you will soon leave us, we shall be left in the wilderness.' 'Yes,' he replied, 'I go, you remain. I am going to God. I have done with the world, we have been long companions, now we part, it is painful—but let the Lord's will be done—yes, the Lord's will be done.' I referred to his family, most of whom were present, and said, it was pleasing to see some of them uniting with the people of God. 'Yes,' he said, with effort, 'and the others will come.' 'What,' I asked, 'do you desire for your children?' He answered, 'The word of God, the blood of Jesus.' He was thirsty, and asked for drink. 'That,' I said, 'is water for our bodily sustenance.' 'Yes,' he replied, 'I shall soon drink of the water of life.' I then read part of the fourteenth chapter of John, and expounded it, asking him a few questions as I proceeded, respecting the mansions provided for the righteous. He said, 'Ere long I shall be taken to mine, and "shall see the King in his beauty."' After commending his soul to God in prayer, I asked him, if he heard and understood? 'Quite so.' 'Now Tupe,' said I, 'in our separation, what shall I say to the church?' Soon as he heard mention of the church, he exerted himself to the utmost and said, 'Tell the

\* Mrs. Pitman, then in England.

church to hold fast, and be diligent for God. Tell Kaitara (his brother deacon) to be strong in the Lord, and active in his cause; also to Tupai.' Then to me he said, with his dying breath, *Aua koe e tailaia*, 'Be not cast down.'

"I had not long arrived home, ere his son came to say that his happy spirit had fled, I doubt not to be with Him whom he loved. Thus lived, and thus died, a man of God, the first deacon of the church in Gnatangia, and the first member of that church at its formation. Few such men are to be found. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

#### THINGS NEW AND OLD.

The following account of the embarkation of Messrs. Colman and Wheelock, with their wives, in 1817, will be read with interest, we doubt not, by at least such of the two hundred who are said to have witnessed the scene, as are still left among us. It may be well too, for us all to recur to first principles, and catch, if we can, the spirit that seemed to animate our friends in the origin of our missionary enterprise. Colman and Wheelock were the first Baptist missionaries that sailed from this port. This account was communicated by a correspondent to the *Latter Day Luminary*, then published in Philadelphia, from which we make the extract.

The morning on which the anchor was weighed, about 200 of the brethren and sisters assembled at the ship. Suitable lines were sung and a prayer presented by Dr. Baldwin, in which every bosom joined, for their safety and usefulness. The breezes of heaven blew fresh and fair. It is supposed that during the first twenty-four hours, they had made, at least, 180 miles of their passage. The parting was unusually tender. All seemed agitated and in tears, excepting the dear missionaries themselves, in whom all other ideas appeared lost, excepting such as were connected with the honor of becoming missionaries of the cross, and the prospect of doing good to millions of degraded and perishing Burmans.

Mrs. Colman observed to a sister present, that she would not exchange her situation with any. One circumstance mentioned by br. Sharp, was of a nature peculiarly affecting. The father of Mr. Wheelock, just before the vessel moved, cried out, "My dear Willard, let me see thy face once more!" Wheelock came to the side. His father saw him, and unable to sustain the sight, ran through the crowd, and hastened to his habitation to commend his dear

son, now offered on the sacrifice of faith, to the arms of a Father, who is present in every region. Mr. Colman uttered some expressions as the ship was moving, but they were not distinctly heard. About the same time Mr. Wheelock was understood to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy——"

Public prayer meetings the Sabbath before the vessel sailed, were held in Boston, New York and Philadelphia. At an early season, another prayer meeting was held by our Boston friends, at which the brethren officiating enjoyed unusual enlargement, and the congregation, though the services were protracted until ten in the evening, were unwilling to break up. Sacred consolations! how do they attend and recompense missionary endeavors! What a feast of sympathy and joy do they spread for every enlightened and benevolent mind! Scenes, such as these we describe, must interest the transports of cherubim, and command the gracious smiles of that Redeemer, whose name they are designed to honor!

#### AFFECTING ANECDOTE.

A pious young gentleman found some difficulty in comprehending this text of scripture,—“The meek shall inherit the earth.” How shall the meek inherit the earth, he said to himself, they are the children of God, and the Lord’s people are not well portioned in houses and lands; indeed they are generally poorer in the wealth of this world than those who live without God. One day as he was riding out and meditating on this subject, he heard the voice of some person speaking with much earnestness, and approaching a cottage from whence the sound proceeded, beheld an aged woman kneeling before a small table, on which were placed a cup of water, and a morsel of bread. She raised her hands and eyes to heaven, and feelingly uttered, “O Lord, thou hast given me Jesus, and all this beside!” The inquirer here found the desired explanation, and retired, fully convinced that the poor of this world are heirs of the kingdom, and that having nothing, they possess all things.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment, and the meek will he teach his way.—*Ps. xxv. 8: 9.*

## Domestic.

## UNION IS STRENGTH.

Shall the Baptists of the United States continue their united efforts for evangelizing the heathen? We propose briefly to consider this question. It requires but little discernment to perceive, that the advantages arising from such a combination of effort must be very great. These benefits may be contemplated in two lights:—1. As it regards the direct influences that arise from a union of effort, in giving enlargement and permanency to the enterprise itself; and 2. As it regards the reflex influences that must be exerted on all who are thus associated.

The work of foreign missions is of such a nature that it requires a very large amount of capital to prosecute it successfully. This is necessary, even, for the establishment of a single mission. In the commencement of a mission, a family must be sent forth; they must be provided with an outfit; they must be transported to a distant land, and furnished with a habitation and the means of support among the heathen. The language of the people must be acquired, and the scriptures translated and published, in small portions at least, before the work can be commenced. Thus much having been accomplished, there must be a large reinforcement of laborers for the purpose of preaching the gospel, establishing schools, &c.; and if the mission be prosperous, there will be raised up native preachers who will need a support. The expenses of publishing the scriptures, tracts, and other books, must be large. To do this, we say—to establish a single mission, will require great expenditures; and if the requisite funds are not placed at the disposal of its managers, by which they can maintain a sound commercial credit with agents, through whom their business must be transacted and funds transmitted, the work cannot be carried forward.

When one mission has been established, another in the same section of country may be commenced and prosecuted with in-

creased facilities, and with diminished expenditures. A new mission also, in an opposite quarter of the globe, if the business be entrusted to the same hands, may be commenced and sustained at a diminished rate of expenditure. These considerations are in favor of combination. A single church cannot accomplish this object; nor could all the churches in a single state, were they united in the effort, accomplish it. Economy, therefore, as well as a reasonable expectation of ultimate success, requires that as many as possible be associated together. Economy at home as well as abroad, requires this. To prosecute these labors an establishment at home is needed. There must be agencies for the collection of funds, for holding correspondence, for purchasing and transmitting supplies; all which presuppose the existence of a place of business, involving the expenses of rent, insurance, &c.; they presuppose the existence of some central point to which certain things shall be transmitted, and from which certain things shall emanate. Now a multiplication of these points for doing the same amount of business, involves, necessarily, additional expenses, and a diminished efficiency. Were we also to speak of prayer, and of christian sympathy, both of which are indispensably necessary to the success of the missionary enterprise, the result would be in favor of union of effort.

Before we proceed to consider the reflex influences of a missionary association, it may be well to inquire, whether a people so numerous and so remote from each other as are the Baptists in the United States, embracing as they do such variety in manners and in sentiment, can be expected to co-operate harmoniously in the prosecution of any undertaking. In nothing could we unite more readily, it is believed, than in an effort to send the gospel to the heathen. This object is simple, and can be readily comprehended by the mind even of a child.

If a person can sympathize in any measure with the condition of the heathen in their present state of moral degradation, and has knowledge enough of the gospel to perceive that the heathen would be benefit-



piety, good talents, and fervent zeal for the Redeemer's cause."

We proceed to speak of some of the reflex tendencies of our Missionary Convention, an association in which are united brethren from every section of the Union. We shall not, at this time, dwell upon those happy effects that always accrue to personal character when one is engaged from right motives, in acts of benevolence, except to remark, that whatever of good influences upon the heart and character may be derived from labors in the work of foreign missions, they can be secured to the members of our congregations only by this combination of effort. Destroy combination, and you destroy the power to act. The hearty coöperation of all our congregations in the land, is to the success of this enterprize what the healthful action of each member of a church is to the prosperity of that church. A church may have a measure of prosperity, while but a portion of its members are attentive to their duties; so the Convention may have a partial success, while, as yet, but a portion of our people are associated.

No one suitably informed upon the subject, will undertake to deny, that our foreign missionary operations have had a most happy influence upon our churches at home. Since 1814, when the Baptist Triennial Convention was formed, the denomination has enjoyed a measure of prosperity before unknown; and we account for this fact by ascribing it, mainly, to the reflex influence of missionary labor abroad. We know of no method of accounting for the fact so satisfactory as this. Such a result is just what might have been expected; and it might have been predicted with as much certainty as may the future obscuration of one of the planets; and with equal certainty may it be predicted that disaster will follow, should anything be allowed to interrupt this union. Should this offence come, which may kind Heaven prevent, we unto him by whom the offence cometh.

There is, however, another ground of evidence by which this fact may be established—shall we call it the internal evi-

dence—which, to those who have received it, has all the certainty of a demonstration. All who have been particularly active in these services have this kind of evidence; it is what they have seen and felt. When assembled in convention, with brethren from the extremities of the Union, they have witnessed and felt the light of one mind beaming upon another; the sympathies of one heart have enkindled another. As brethren from the North and the South, the East and the West, have in their wisdom proposed their respective plans for the general good, they have been kindly received, and have been made the common property of the whole body. On these occasions, too, there have been manifested such christian affection and brotherly kindness, that all hearts have been melted and cast into the same mould.

Could we summon before us the sainted spirits of Furman, and Baldwin, and Rice, and Staughton, and Knowles, and Mercer, and Chaplin, and many others who have gone to their rewards in heaven, how gladly would they testify to these facts. But we need not appeal to those who have departed,—there are hundreds of living witnesses who can testify to the things which they have seen and felt. Neither have these influences of which we are now speaking been confined to occasions when the Convention has been assembled, nor have they emanated exclusively from a contemplation of the more immediate objects of the association; many advantages have arisen from this general intercourse. On these occasions the best gifts in our ministry, and some of the choicest spirits among our brethren, have been brought together upon terms of free and familiar intercourse; and by these means a happy impulse has been given to all our various plans of benevolence. The ministry has come to be better supported, and, consequently, has been more fully devoted to its appropriate work. Plans have been matured and carried into effect for the better education of the ministry; other national societies have been originated; and a spirit of general benevolence has been awakened and foster-

ed, that has been most fertilizing in its influences.

It must be obvious to every one, that a missionary enterprise can prosper only so long as those who are engaged in it are animated by the spirit of the gospel. This spirit must pervade the hearts of missionaries abroad, and the hearts of those at home by whom they are sustained. This service must be undertaken in obedience to the will of Christ, and a desire to do his will must be the bond of union between all who are fellow-laborers in this cause, strengthened, as it will be, by the love of Christ, and by the sympathy that such affections always awaken in the soul for our fellow-men.

The simpler this organization the better, that it may go to pieces the more readily and easily the moment it ceases to be animated by the spirit of Christ. It is also desirable to have this organization simple, that those who may attach themselves to it from impure motives may easily escape from it.

If a missionary association be animated by such a spirit as we have now ascribed to it, we need not expect that it will escape the assaults of the wicked; for there will not be wanting those who will be base enough to assail it whenever it may be supposed to stand in the way of their ambitious designs. In reference to such we have only to remark, in the language of our Lord, "verily they have their reward."

To every true-hearted Baptist in the land we desire to put the question, shall our missionary enterprise be sustained? Shall we unite our endeavors in its prosecution? Shall we be agreed as touching this thing? We have the highest degree of confidence in our brethren, that there will be found, should the days of trial come, and they may come, a very great company who will stand fast.

#### GREEK MISSION.

We invite the particular attention of our readers to this mission. A careful examination of what we have published in this number of the Magazine, respecting the

Greek mission, cannot fail to awaken in it a permanent interest for its success. The principal seat of the mission is at Corfu, the capital of the United Ionian Islands; a republic in the south of Europe, under the protection of Great Britain, situated in the Ionian Sea, along the western shores of Greece and Albania. Most of the people are of Greek origin. The total number of inhabitants is estimated at present to be 227,000, of whom 8000 are Italians, and 7000 Jews. All besides, except a few English, are Greeks. Until recently the language spoken was a corrupt Italian, but Modern Greek now prevails.

The British crown appoints a High Commission, and has a right to occupy the fortresses and keep garrisons. Those Islands being under the protection of Great Britain, a free toleration in religion is enjoyed by various religious sects.

There is a missionary station at Patras, in Greece Proper, occupied, now, only by Apostolos, a native assistant. Mr. Love urges the importance of reinforcing this mission by the appointment of an American missionary, and he thinks it highly necessary that a missionary be stationed at Athens to superintend the press. Two missionaries, therefore, and an assistant teacher for the female school at Corfu, are needed immediately for the Greek mission. Shall this call be answered? To meet it, two things are requisite:—1. The suitable persons for missionaries; and 2. The means of supporting them.

The remarks of Mr. Love upon the *primary importance of preaching the gospel*, are deserving of special attention. Similar views have often been urged upon our attention. What is there said of Greece is doubtless true of every other field of missionary labor. Schools, religious books, and even the distribution of the scriptures, will be of comparatively small value, unless those who enjoy these advantages hear also the voice of the living teacher, persuading them in Christ's stead to be reconciled to God. "It hath pleased God by the foolishness of preaching, to save them that believe." This is God's method.

## Recent Intelligence.

## BANGKOK.

*Arrival of Mr. and Mrs. Jones, and the return of Mrs. Dean.*

At the date of our last intelligence Mr. and Mrs. Jones had arrived at Singapore, on their passage from America; where they met Mrs. Dean, who early in May sailed from Bangkok for that port with her little son, then sick, and for whose health she made the voyage. Mrs. Dean, as has already been communicated, was called to the painful duty, while on her passage, of consigning, thus solitary and alone, her only child to the tomb. Mr. Dean writes from Bangkok under date of July 5, 1841, and mentions the return of his wife, the arrival of Mr. and Mrs. Jones, and other interesting particulars concerning the mission, as will be seen from the following extract:

Mrs. Dean returned last week in good health, in company with Mr. and Mrs. Jones, who are comfortably well; and our little mission again wears the appearance of prosperity. The trials to which we have recently been subjected, have, by the divine blessing, improved the religious state of feeling among us, and there appears to be a general disposition to praise God for his goodness, and renew our devotion to his service. The observance of the Lord's supper yesterday, was a season of interest. Twelve of the Chinese brethren, and one Siamese, were present; the latter for the first time united with us in thus commemorating the Savior's death. We have a number of Chinese steadily at worship on the Sabbath, who afford us some encouragement, but none of whom do we feel prepared to admit into the church.

## MAULMAIN.

Mr. Stevens writes under date of July 13, 1841. Mr. Judson and his family had left some time previously in consequence of sickness. From the following extracts from Mr. Stevens's letter it will be seen that God is still owning the labors of his servants, and that their cup of affliction is mingled with mercies.

It is my happiness to inform you, that on the 13th of June I had the pleasure of baptizing six men, four soldiers and two natives; of the natives one is a Tounghoo; a member of Mr. Howard's school. There are at present also several candidates connected with the army. Our congregation at the English chapel gradually increases.

We have not heard from Mr. Judson's

family since their departure. The rest of the missionaries are in usual health. A small pox prevailing to some extent in town, we have taken the precaution to have our children inoculated. Mr. Howar youngest now has the disease, communicated in this way. Others have already been inoculated, and others will do so in a few days. A letter from Arracan, received yesterday, informs us of the feeble health of Mrs. Stilson. Fears are expressed that she is in a decline.

## SERAMPORE.

A letter has been received from Mr. Judson dated Serampore, July 27, 1841, with a per script four days later, announcing the death of his youngest child. Mr. Judson writes follows:—

I have had a very severe trial in the sickness of my family, all of whom, with the exception of one of the children, have been prostrated for several months, and several of them repeatedly at the point of death. We came here at the urgent importunity of the doctors and my mission associates. The voyage had a beneficial effect on all the invalids, especially Mr. Judson; but since our arrival here, we have been subject to relapses, so that despair of recovery without some further change. In these circumstances, we regard it as a very providential mercy, that the pious captain of a vessel proceeding to the Isle of France and thence to Maulmain invited us to go with him in such a very kind manner as assures us that the circuitous voyage will not cost the mission more than the voyage direct. We expect to leave this in a few days, and hope to be at Maulmain by the end of October. Almay God bless the double voyage best of us, and the intervening residence of a few weeks at the Isle of France, to our recovery to health, that we may resume our work with renewed vigor, and devote the remnant of our spared lives to the service of Christ among the Burmans. My own health is pretty good, except that my lungs have never recovered their natural soundness and strength, and I am obliged to use them with great care in public speaking. In common conversation, I have not the smallest inconvenience. And this is a great mercy, considering the state to which I was once reduced. I never realized what great privilege it is to be able to use the voice for Christ, until I was deprived of it. And now, when I would fain break out as usual, the weakness of the flesh does not second the willingness of the spirit. I can still say, Well, it is a mercy and

served, to be able to go thus far. And one is more willing also to be disabled when there are others ready to carry on the work. I esteem it the crowning mercy of my life, that not only the chief ends I contemplated on becoming a missionary are attained, but I am allowed to see competent, faithful, and affectionate successors actually engaged in the work. In their hands I am happy to leave it, or rather in the hands of Christ; who carried it on before we were born, and while we were in arms against him and will carry it on more gloriously, when we repose in the grave, and in paradise. Glory be to Him alone.

Mr. Judson thus feelingly alludes to the death of his child :

We are obliged to leave our darling youngest child, aged one year and seven months, in the mission burial ground of Serampore. His old complaint, which had never been effectually removed, came on with fearful violence, and he died in convulsions, on the 30th ult. The agony of witnessing the dying struggles of a beloved child, and beholding the last imploring looks, unable to afford the smallest relief, none can know but a bereaved parent. Mrs. J. and myself have frequently endured this fiery trial, and now, with bleeding hearts, we must turn away from the grave of dear Henry, and pursue our melancholy way, in hope that the life of the mother and the remaining children may yet be spared.

Since the above went to press, a note has been received from Mr. Judson, dated Isle of France, Oct. 1. The voyage, which was long and tedious, being of about six weeks continuance, had proved highly beneficial to the health of his family ; all had been restored to health, except the eldest child, of whom doubts were entertained as to its recovery. Mr. J. thus expresses the hope that they should soon be allowed to return to Maulmain and resume their labors :—"I hope that whatever may be the fate of some of the children, we shall be able ere long to return to our station, and resume our labors with renewed strength during the period that may yet be allowed us to labor on earth."

#### CHEROKEES.

The Rev. Evan Jones, under date of Nov. 19, 1841, writes as follows :

The Lord, in condescending mercy, is greatly blessing our feeble efforts. I believe our brethren are generally growing in grace, and in the knowledge of our Lord

Jesus Christ. And the gracious work is extending. Since we arrived, June 25th, one hundred and ten Cherokees have been added by baptism. The brethren are exerting themselves in building a place of worship. Our native assistants are faithful and zealous in their work.

#### CHANGES IN THE BOARD.

At a meeting of the Acting Board, held Dec. 6, 1841, the vacancy occasioned by the death of the late Rev. Dr. Jesse Mercer, Vice President of the Board, was filled by the election of Rev. William C. Buck, of Kentucky.

#### Donations.

FROM DEC. 1, 1841, TO JAN. 1, 1842.

##### Scotland.

James Douglass, it being one third of one year's interest upon Ohio Canal six per ct. stock, for Burman Mission, under the supervision of Rev. A. Judson, per Eliza F. Clibborn, 142,47

##### Maine.

Oxford Aux. F. M. Soc., Alden Bumpus tr., per Sylvanus B. Tanner,	
Peru, Bap. ch.	2,00
Bethel, do. do.	9,06
Sumner, do. do.	4,00
Buckfield, 2d, do. do.	1,00
Turner, two females	1,20
Hebron, two brothers	1,83
Livermore, Fem. F. M. Soc.	9,25
	28,34

##### Massachusetts.

Boston, a female member of Rev. Dr. Sharp's church	500,00
do., Samuel Hill, for relief of A. and P. Mönster,	50,00
do., 2 female friends, for do. do.,	1,00
do., Miss Elizabeth Wetherby	5,00
do., United mon. con. at 1st Bap. ch., per S. G. Shipley,	37,58
do., Baldwin Place Bap. ch.	60,00
do. do. ladies, for Bur. schools, (with a Polyglot bible.)	120,00
per Rev. Baron Stow, ———	180,00
do., Federal St. Bap. ch., ladies, for support of a Burman native preacher, named Francis Wayland, to be expended under the care of Mr. Wade, per William Reynolds,	100,00
West Dedham, Bap. ch., mon. con., per Rev. Joseph B. Damon,	6,46
Taunton, Bap. ch., mon. con., per Rev. Mr. Burbank,	17,00
Chesterfield, Bap. ch.	7,50
do. do. females	13,25

Westfield, Bap. ch.	1,25
Rev. A. Day tr., per Rev. William Crowell,	22,00
Framingham, mon. con., per Rev. Mr. Johnson,	16,55
Fall River, a few ladies, per Mrs. J. Borden,	9,25
	<u>944,84</u>

*Rhode Island.*

Rhode Island Bap. State Convention, V. J. Bates tr.,	
Children of Rev. J. H. Baker, for Karen mission,	50
Westerly, Bap. ch., per Rev. A. G. Palmer,	11,00
Warren, Female Mite Soc., donation of Miss Ann Hail, per L. Hon,	4,00
Warren, Bap. ch., John Hail tr.,	3,83
H. P. Anthony, for Burman bible, Exeter, 1st Bap. ch., per Rev. Benedict Johnson,	3,75
Warwick and Coventry, Bap. ch.	20,00
do. do., Mrs. Ann Titus	5,00
per Sanford Durfee,	25,00
do. do., John Allen	10,00
Pawtucket, 1st Bap. ch., per Whitman Bates,	65,93
Lime Rock, Bap. ch.	3,30
Bristol, 1st Bap. ch., per Rev. William L. Brown,	20,00
Hopkinton, Bap. ch. and cong.	16,00
South Kingstown, do. do.	39,00
Exeter, do. do.	22,30
Wickford, do. do.	62,00
Mrs. M. B. Wescott	1,00
Warwick and Coventry, Bap. ch.	104,00
per Rev. Jos. B. Brown, agent of the Board,	244,30
Providence, 1st Bap. ch.	427,54
	<u>819,67</u>

*New York.*

New York City, Amity St. Bap. ch., for Burman bible, per H. P. Freeman,	15,87
Hamilton, Ladies Benev. Soc., for support of a child, under the care of Mr. Bronson, in Asam, per Irene B. Ball, tr.,	25,00
Cayuga, Fem. Sewing Soc., per John Morse,	14,00
Union Bap. Asso., Peter K. Burton tr.,	58,81
New York City, Cannon St. Bap. Sunday school, John Haviland tr.,	8,88
Chautauque Co. Bible Soc., Josiah Moore tr.,	14,00
Bridgewater Bap. Asso., M. S. Wilson tr.,	43,00
Dutchess Asso. G. W. Houghton, tr.,	
Pine Plains, Bap. ch.	7,42
Franklindale, do.	15,00
Armenia, do.	41,87
North East, do., per Mrs. Dean,	2,62
Dover, 2d Bap. ch.	18,00
George D. James	4,00
Philip Roberts, Jr.	1,00
	<u>89,91</u>

Rensselaerville Asso., per Mr. Eaton, tr.,	119,31
Mrs. Mary Dimmick, per Rev. William Bennett,	2,50
per William Colgate,	350,41
	<u>391,28</u>

*New Jersey.*

Flemington, Bap. ch., per Rev. C. Bartolette,	11,03
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*North Carolina.*

State Convention of North Carolina, Rev. A. J. Battle tr.,	300,00
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*Alabama.*

Pleasant Ridge, Thomas Chiles, per Rev. Mr. Manning,	5,00
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*Kentucky.*

Paris, Bap. ch., for China mission,	5,12
do., do., colored members, for African mission,	4,00
per Rev. Thomas Malcom,	9,12

*Illinois.*

Illinois Bap. Convention, per Rev. J. M. Peck,	50,00
Northern Bap. Association, L. D. Boone tr.,	22,00
	<u>72,00</u>

*Indiana.*

Claysville, George Matthews, per Rev. B. Hill,	2,00
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*Michigan.*

Baptist Convention of State of Michigan, R. C. Smith tr., per Cutter, Bulkly, Merritt & Co.,	100,00
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*Iowa Territory.*

Iowa Association	6,67
Long Creek, E. Cady, per Rev. Alexander Evans,	5,00
per Rev. B. Hill,	11,67

*Legacies.*

Hamilton, N. Y., Theophilus Peirce, deceased, Alvah Peirce Executor, per S. B. Burchard,	100,00
Eastham, Mass., Polly Smith, deceased, Freeman Mayo Executor, per Miss Thankful F. Smith,	38,00
Michigan, Mrs. Andermain, deceased, per L. Armstrong,	4,00
Spafford, N. Y., John Chandler, deceased, per William Colgate,	1000,00
Interest on the above,	43,74
	<u>1043,74</u>
North East, N. Y., John Gunsey, deceased, a part of legacy, George Gunsey and Joseph Reynolds Executors, per Isaac Bevan,	100,00
	<u>1285,74</u>
	<u>\$4123,16</u>

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

MARCH, 1842.

NO. 3

## American Baptist Board of Foreign Missions.

SIAM.

### ANNUAL REPORT OF THE MISSION AT BANGKOK.

Mr. Goddard, in behalf of his associates, has submitted to the Board the following report on the mission at Bangkok, for the year ending Jan. 1, 1841. Intelligence, it will be perceived, has reached us from this mission several months later than the date of this report; still it is in season, inasmuch as the next report cannot reach us under four or five months from this date, and it will be found to be highly interesting to all who may wish to learn the actual state of the mission.

As another year has now drawn to a close, you will of course expect from us some account of our labors, and of the success which has attended them. And here it becomes us most gratefully to acknowledge the good providence of God in sparing the lives of us all,\* and in bestowing on us such a degree of health, that with comparatively few exceptions, we have been able to devote ourselves incessantly to our labors; and especially, that now we may close the old, and commence a new year without the voice of sickness being heard among us. During the past year we have felt our hands much weakened by the absence of our beloved br. Jones, and our endeared sister Reed. We hope, however, that the former, having accomplished much for the promotion of our cause in America, is already on his way to our assistance; and we fondly cherish the expectation of greeting with him other brethren and fellow laborers who shall have been sent to our relief. We at the same time deeply sympathise with

our beloved sister Reed, both in the providence which called her to leave her chosen field of labor, and especially in that which since her departure has broken off the last bud of hope, and left her to return *alone* to her native land. Surely she may be ready to say with Naomi, "Call me Mara, for the Lord hath dealt very bitterly with me." We hope however she will have much occasion to speak even of mercy and to say, "he hath done all things well." We doubt not that she will receive both from the Board and also from the churches all the sympathy due to one who formerly left all that the youthful heart holds dear, in obedience to the call, "Go teach all nations," and who, after having labored for a time, and been bereft of her husband and children, enfeebled in health, and broken in bodily constitution, has reluctantly, and with tears, yielded to a call in the providence of God no less plain and decisive than the former, to return to her native land. Though our ranks have been thus thinned, we have endeavored to hold on our way, and have to some extent experienced the fulfilment of the promise, that such shall wax stronger and stronger, in the arrival of br. and sister Goddard from Singapore, (Oct. 16th,) as well as in the other blessings with which a kind providence has crowned our labors.

### *The Siamese department—Public worship.*

In the Siamese department during the past year, daily morning worship and one regular service on the Sabbath have been sustained in the chapel by br. Davenport; the average number of attendants at the former has been about 15, and at the latter 20 and 30 adults, beside the children of the

\* Mr. Slafter died on the 7th of April following.—Ed.

school. Br. Slafter has also, during the last half of the year, maintained morning and evening worship at his house attended by those in his employment, and others who occasionally call.

*Printing and distribution of the scriptures and tracts.*

The printing, binding, and foundry establishments have continued through the year in successful operation, and editions of the following tracts in Siamese have been printed, viz: The Gospel by Matthew and by Mark; The Acts; Sermon on the Mount; Parables of Christ; History of Daniel; also that of Moses and Joseph; and a broad sheet containing a parable by Mrs. Jones; beside a Siamese and English Vocabulary. These tracts have been distributed to persons calling at our houses, from five to fifty, with an average of perhaps fifteen daily. Br. Davenport has also gone out regularly on the Sabbath, and distributed tracts, assisted by the men employed in the printing office. Br. Slafter and wife have also usually spent a portion of the Sabbath in like manner. Four or five hundred tracts have thus usually been distributed on every Sabbath. Beside this, in March brethren Davenport and Slafter made a northern tour of one hundred miles to Phra Bat, the strong-hold of paganism, where they profess to show a footstep of their god, Gaudama. This journey occupied six days, and about three thousand Siamese, and half as many Chinese and Peguan tracts were distributed at the numerous villages which line the banks of the Meinam.

In September, br. Slafter, in company with br. Buel of the General Assembly's Board, made a western tour of one hundred miles in six days, and distributed about three thousand tracts, one third of which were Chinese and Peguan.

In November br. Slafter and wife made a northern tour, passing up the Ta-Chin (a river a little to the west of the Meinam) and returning down the Meinam. They were absent eighteen days, and distributed between three and four thousand tracts. In Dec. br. Davenport visited several places on the N.E. coast of the Gulf of Siam, and then directed his course for Siri point on the N.W. coast, but was driven ashore by several adverse circumstances, about fourteen miles this side of the place of their destination—and detained there for several days. This

however in the end seemed a favorable providence, for he found the place a central point, where he met persons from several neighboring villages, and found that they were so anxious to obtain tracts that in some instances the few books which had found their way to those regions were bought, at from thirty to fifty cents apiece. In this place br. D. distributed about three thousand tracts. If indeed it was the hand of the Lord that forced him to stop here contrary to his intentions, we may hope that the ground was prepared, and that the seed thus sown will spring up, and bring forth much fruit. Br. D. was absent eleven days, and distributed about seven thousand tracts, one fourth of which were Chinese. Beside the above tours, br. and sister Slafter have just gone on an eastward tour, the results of which will be laid before you at a future time.

In all these tours the brethren have experienced much of the good providence of God, and have met many interesting circumstances, which will be more fully laid before you in their journals. They have also done much to explore the country, and have become fully satisfied that here is a broad field, and room for many laborers, and that *great, very great* multitudes of souls are perishing for want of the bread of life. Rumors have recently gone abroad that the king intends to put a stop to these tours, and that he has already issued orders to have the men who assist in our conveyance whipped. We have not however yet received any orders from the king, and have reason to believe that the reports were started by some enemy to the cause of Christ. We trust the truth will be spread abroad over the whole kingdom, and that the power of man will not be able to prevent it from operating to the salvation of many souls.

*Operations of the school.*

The Siamese school has continued through the year under the care of Mrs. Davenport. The average number of scholars has been six, present number five. They are instructed in reading and writing Siamese; and in reading, writing, arithmetic, and geography, in English. Most of them understand English sufficiently to join in reading at family worship. In arithmetic one (who is about sixteen years of age) has advanced as far as simple proportions; the others have not gone beyond the first three simple rules.

*Reflections on this department of the mission—First Siamese convert.*

Such is a brief outline of our labors in the Siamese department. Nor have these labors, feeble as they have been, proved entirely unsuccessful. Much has certainly been accomplished in the general diffusion of so large an amount of religious knowledge by means of tracts, which have been carried to almost every part of the empire, and by conversations which have been held with persons belonging to almost every part of the country. Besides this, there are large numbers of Siamese who have been connected with us as teachers, laborers, domestics or scholars, who have regularly attended our religious exercises, and have thus obtained a tolerably correct understanding of christianity. These, as they mingle with their friends, naturally spread abroad this knowledge, and thus the heaven is kept operating, and the truth which is mighty through the power of the Spirit, is doing its work, and gradually bringing about a result by which God will be glorified, and many souls saved.

As to actual conversions to christianity, this mission has ever labored under great discouragements. The people seem peculiarly indisposed to consider the claims of a new religion, or even, if convicted of its truth, to act according to that conviction. This results partly from their natural indolence, which is manifested in all their actions, and renders them peculiarly averse to mental effort; and in consequence of which they prefer to rest satisfied with the most vague ideas, and without any definite opinion as to the truth of a subject, rather than take the trouble to examine. There is also such a servile connection between the lower and the higher classes, that the mass of the people can scarcely be said to have a mind of their own. Independence of thought or action is unknown among them. They have but little inducement to examine any subject, since whatever might be the result, the fear of displeasing their masters would prevent them from changing their opinions or course of conduct. Hence, as before said, we have not been encouraged by seeing multitudes of the Siamese turning to the Lord. To such an extent do the influences of which we have been speaking operate, that the Catholic missionaries who have been laboring

here for some time, and have made many converts among the Chinese, have given up the Siamese as a hopeless people. Having for a long time labored for them without success, they have now directed their efforts to other quarters. And until recently there was not in the kingdom, a Siamese who professed to be a disciple of Jesus.\* But thanks to God, that can no longer be said, and may it never again be true. On the second Sabbath in December the first convert having been publicly examined and approved, followed the Savior in the ordinance of baptism—his case is quite interesting as coming out *alone*. He has been sometime employed in the printing office, and has had opportunity to gain considerable religious knowledge.—Truly the conversion of one such soul more than repays all the poor efforts we have ever put forth. But the importance of this event is greatly magnified by its bearing on the people. There have for some time been numbers who have professed to be convinced of the truth of christianity, but no one seemed ready to be the first to come out on the Lord's side. It has been moreover feared that a profession to christianity would expose to persecution and death. But the way has now been opened; an example is set, and it will soon be proved whether a native christian will be allowed to live here or not. We have hopes that this is but a "first fruits" of a most plentiful harvest. God grant that these hopes may speedily be realized.

*Chinese department—Attendance on public worship.*

In the Chinese department daily morning and evening worship has been maintained by br. Dean, attended by about a dozen adults, besides the children of the school. On the Sabbath, worship has been attended in the chapel mornings, and prayer meeting at br. Dean's house in the middle of the day; and at four p. m., a meeting at the

\* Sometime since a Siamese who had been employed here by Mr. Jones as teacher, and who accompanied him to Malacca, was baptized by Rev. Mr. Dyer—he is now residing at Singapore, and continues to give some evidence that he is a child of God. Besides, there have been at different times some two or three concerning whom our brethren of the A. B. C. F. M. have felt somewhat encouraged to hope that they were truly children of God—but none have given such evidence, as that our brethren have felt at liberty to admit them to the privileges of the church.



house kept for the purpose at the bazar. In the morning the congregation varies from twenty-five to thirty-five, beside the children of the school. In the afternoon the number is somewhat less. Beside the devotional exercises of our worship, a portion of scripture is sometimes read and explained, and sometimes a single text is unfolded in the form of a sermon.

*Observance of monthly concert.*

On the first Sabbath in each month, the prayer meeting is conducted as a monthly missionary concert. On the first Sabbath in Dec. (the day on which this arrangement was recommenced, it having been discontinued since the absence of br. Dean when on his visit to China,) the meeting was quite interesting, and the contribution at the close amounted to \$4.27. In view of the small number and general poverty of the members of the church, we considered this a very encouraging commencement. In what manner the church will prefer to have these contributions expended is not yet decided; perhaps in employing some of the more advanced of the native converts to distribute tracts and converse with the people, both here in Bangkok and also in the surrounding villages. In this way the gospel may be carried to many places where we cannot go—either on account of prohibitions from government, which would not affect native converts, or because of our inability to endure the effects of the climate as well as they.

*Additions to the church—Two young men of promise as native assistants.*

During the past year six Chinese have been added to the church by baptism, four on May 31, and two on October 11, making the whole number of native converts now living, including one who has returned to China, with whom we correspond, and also the Siamese convert, of whom we spoke above, sixteen. In this little circle of converts are two young men of good talents and education, who are employed as teachers; one, br. Dean's private teacher, has been a member of the church about three years, and has for some time been employed to some extent as an assistant missionary. He manifests a very encouraging anxiety to improve in religious knowledge, and has already become able to explain correctly most of the New Testament, and has gotten a general un-

derstanding of the Old. His discourses show that he possesses talents suited to the work of an evangelist. He has for some time taken his turn with br. Dean in conducting the exercises of worship on the Sabbath. The other young man is the school teacher, who was baptized in October last. In talents and promise of future usefulness he is not perhaps inferior to the other, but wants his experience and knowledge of the scriptures. From these two converts we expect, with the blessing of God, much in reference to the building up of the cause of Christ in this place, and it is by no means impossible that before China shall be opened to foreign missionaries, these young men may spread the gospel far and wide among their countrymen. We sincerely hope that should the time come when our little church shall be called to send missionaries to China, the churches in America will not be backward to lend a helping hand,—or if we soon become convinced that the interests of Zion here demand that these two or any others of our native brethren be instantly employed as evangelists, we most sincerely hope that the Board will not be obliged to say we have no money for their support. We believe that it is from the good hand of the Lord that we have received these two members of our church, and that in giving them he promises good to this people. We however feel it our duty to be *cautious* in promoting them, and shall endeavor to cultivate in them a spirit of deep piety, and to enlarge as much as possible their knowledge of the holy scriptures.

Besides those who have been baptized there are a few who may be considered enquirers—two have requested baptism—one case is quite promising—of the other we have more fears.

*Printing and distribution—Desirableness of employing native assistants.*

We have during the year published editions of the Enquirer's Guide; a Temperance Tract; and the History of Elijah. The temperance tract was prepared to meet the present exigency; intemperance prevails to an alarming extent since the suppression of opium. Besides these we have purchased of the mission of the A. B. C. F. M. at Singapore 4054 tracts of different kinds, and have received gratuitously from the same mission 8,397 tracts published at the expense of the Am. Tr. Soc., also 330 from Mr. Gutzlaff. Many of

these tracts remain still on hand. The junks from China, which regularly come here in large numbers about the first, and return about the middle of every year, were fully furnished with tracts. We have also endeavored to spread them abroad through the various parts of the city, and have given large numbers to the boatmen who come with sugar from various parts of the country. The brethren of the Siamese department have also spread abroad large numbers of Chinese tracts during their tours to different parts of the country. We think, however, that if our time and health would permit, or if the Board were able to furnish us the means for employing native assistants the business of tract distribution and free friendly conversation with persons of all classes at their own houses, might be pursued to a much greater extent than it now is, to good advantage. Something of the kind is necessary to rouse up the attention of the people, and lead them to come and hear the gospel. The usefulness of our Sabbath exercises, which are now confined to a very limited number of hearers, would be greatly increased, inasmuch as larger congregations would be gathered by these means. At present we often feel that we are laboring at disadvantage. We are not able ourselves, in addition to attending to all the duties which devolve on us here on our premises, to go into all the lanes and streets and compel them to come in: and without such compulsion we must ever expect the number of enquirers and of attendants on our religious exercises will be small—and our labors, sufficiently arduous to convey the knowledge of the truth to large multitudes, benefit only a few. We often feel very anxious to enlarge our plans of labor, so as to lay the truths of the gospel before the minds of this whole people immediately, and to keep it so constantly before them as to give them no peace until they yield to its claims; but we find ourselves limited both in the measure of our own ability, and also in the means for calling in others to our assistance.

#### *Condition of the school.*

The Chinese school at present contains nine boys and three girls, nine of whom are boarders. The average number of attendants, during the year, has been ten. They have been instructed in the Chinese literature by a native teacher, and in the scriptures

and arithmetic by Mrs. Dean—and since the arrival of br. and sister Godlard, they have been instructed in reading and writing English, with very encouraging success. The scholars attend all our religious exercises, and many of them have acquired a considerable amount of biblical knowledge, but as yet we see no special fruit in their conversion.

Aside from the labors which have been detailed, and various others which cannot easily be mentioned, our time has been occupied in the study of the languages to which we are devoted. Some of us find study to be our chief labor for the present, and all of us find that our work in this department must be coextensive with our lives. To become able to use a foreign language with fluency and effect, is a labor of which we cannot easily form a correct estimate, without actual experience. We find occasion to use great patience in this labor, and often feel it one of our greatest trials that we are obliged to communicate the gospel of salvation to the perishing souls around us in so broken and so imperfect a manner.

#### *Friendly intercourse with other missionaries.*

We cannot close this brief review of the past year, without an expression of thankfulness to God for the reinforcement, consisting of five missionaries, one of whom is also a printer, with their wives, and one single lady sent by the A. B. C. F. M.; and also, of one missionary and his wife sent by the Gen. Assembly's Board, who have arrived here during the past year. We have felt our hearts encouraged and our hands strengthened by their arrival, and trust we shall ever be enabled as we thus far have been, to work *together* harmoniously for the conversion of this mighty empire to God. One of these missionaries is engaged in the study of the Fuhkeen dialect of Chinese, the others are all devoted to the Siamese language. We could not but sympathize deeply in the affliction, when a kind, no doubt, but mysterious providence suddenly removed one member of the reinforcement, br. Benham, a missionary of great promise, from his labors, by drowning, very soon after his arrival. At first we could scarcely endure the stroke, or see why it was inflicted, but we are constrained to trust the wisdom of the providence we could not comprehend, and we would desire

the form of a lion and partly in the form of a man on said mountain. But this incarnation is involved in the same obscurity as the temple and its appendages. The latter is the residence of the officiating brahmins, and is distinct from the massy tower in front. Its apartments are circumscribed by natural caverns, enclosed in a massy pile of huge rocks. Isaiah ii. 19—21, was forcibly impressed upon our minds. That dismal place, and those doleful creatures, and those senseless idols, will indeed be fit companions. "The idols he shall utterly abolish." Yes, "and their names shall be forgotten."

In the rear of the temple, we found the marks of a human foot, much larger than the ordinary size, engraven on a rock. It is said to have been made by the wife of Vishnu when she fled from him for incontinency. Br. Day asked a brahmin, How long has this foot and this temple been here? Always, replied the haughty brahmin. The sin of deception, of falsehood and of idolatry, and their certain consequence, were then pressed upon his conscience in view of a coming judgment. It is matter of deep regret that the Hon. East India Company should annually pay the sum of 700 company's rupees for the support of idolatry, as connected with this temple. O, when will a professedly christian government cease its connection with idolatry!—Numerous parties were now seen approaching and ascending the sacred mount, who ever and anon, as they came in sight of the temple, exclaimed, with a kind of fiendish frenzy, "Govindu, Govindu," O Vishnu! O Vishnu! &c. This, with little cessation, continued during the night. The light of the next morning evinced that our apprehension on the previous day had been groundless, for thousands had come in during the night. The din that now constantly broke upon the ear, indicated the presence of a vast multitude, and was like that of a great city. At an early hour we appeared in the midst of this dense multitude with the word of life in our hands, and continued to sow the good seed of the kingdom until the burning rays of a vertical sun obliged us to repair to our tent. Here, with scarcely any cessation, appropriate portions of scripture were read and expounded, and hundreds distributed among the interesting groups of immortal beings who surrounded the tent during the day. Good attention and apparent interest were

manifested while br. Day expatiated upon the senseless and sinful nature of idolatry, the mercy and justice of God exhibited in the remedial dispensation, and what will be exhibited in the retributions of the final judgment. Most seemed convinced that an idol is nothing; that there must be an intelligent First Cause. But his nature and attributes are subjects that seldom occupy the mind of an idolater. We received repeated assurance that the scriptures distributed last year had been read, and that impressions had been made on the minds of some, at least, which we hope will in due time be to the praise and glory of God. During this last day, this great day of the feast, I realized to some extent what I had so often fancied when in my loved America, and felt more than compensated for the little sacrifice I had made. I felt it a privilege that an angel might covet, to bear the cup of salvation to the lips of dying heathen. I longed to be at home in the language, but years must first expire, should my life be spared. During the three days spent at this feast we gave several hundred portions of scripture, only to such as could read, and to many from remote villages. Sure I am that the Board will unite with us in fervent prayer to our common Lord, that he will be pleased to bless the seed thus sown, to the production of a glorious harvest. The harvest is indeed great, but the laborers are few. Would it were in the power of the Board to send us at least six laborers for this field. What are *two* missionaries among so many?

#### ASAM.

##### JOURNAL OF MR. BARKER.

Mr. and Mrs. Barker, and Miss Bronson, who sailed from this port in the fall of 1839, arrived at Jaipur in May 1840. Miss Bronson died, as has been before communicated, on the 7th of the following December. Mr. and Mrs. Barker were originally designated to the Nāgas, but were subsequently instructed to labor among the A'sānese. The place of their residence was undetermined at the period of our last published accounts. It was expected, as stated in the last annual report, that it would be either at Jorhath or Rangpūr, one the ancient and the other the present capital of that part of A'sām. We learn, however, from Mr. Barker's journal, just received, and brought down to May 31, 1841, that the place finally selected is Sibsagar.

On the 27th of Feb. 1840, Mr. Barker left Jaipur with Mr. Bronson, then sick of a fever, for the purpose of visiting Sibsagor, for medical advice, which they reached after a journey of five days, Mr. B. being very sick. From this sickness, however, he recovered after a few weeks, under the care of Dr. Furnell, an English physician. Mr. Barker, when his associate in missionary labor had so far recovered as to allow of his absence, visited a number of the other principal towns. This he did for the two-fold purpose of distributing the scriptures and tracts, and for making observations as to the place most suitable for a settlement.

Mr. Barker kept a journal of his observations during this tour, which for want of room we must omit, except his remarks upon the geography of the country, and a single passage from the record made at the close of the first day, which gives some little insight into the trials of missionary life. They travelled in a small canoe.

Br. Bronson is very sick this evening, and proposes to return. Weather very warm, and to-night violent rain, with thunder and lightning—a gloomy night. Trying circumstances. There is but little hope apparently for Br. B. should we go back; and to go forward there are five days' journey before we can reach Sibsagor—but there is hope. Find relief and comfort in prayer on the solitary sand bank, and can now commit all into the hands of God with some satisfaction in believing it is his will that we go forward.

Some of the principal places visited by Mr. Barker besides Sibsagor, were Jorhath and Debrugur. We extract from his journal the following, which are the concluding remarks respecting what he did and observed during this journey.

Distributed between eight and nine hundred tracts in the A'samese, Bengali and Hindustani languages, among them were a few gospels in Matthew, Mark, Luke and John.

I think I have before said that the population of this district had been estimated at 700,000. I believe this to be not far from the truth. These are settled in the southern and western parts of the district not near to the Brahmaputra, or near to the hills; but in a central position and about an equal distance from both.

Jorhath is nine miles inland, on a small river, and contiguous to this thickly settled portion of the district, and in my opinion affords the best

missionary station, in this respect, of any one in the district, if not in Upper A'sám. There is no European residing here now. It formerly was the head quarters of the nobility before they occupied Sibsagor. Sibsagor has 4,000 inhabitants. It presents a field next in importance. It is near the tea plantation, and will doubtless continue to increase rapidly. It is now in many respects the most promising. It has the advantage of a physician, and the principal civil and military operations of the district.

Debrugur on the Brahmaputra is a delightfully pleasant, and I think a healthful place. It commands a fine view of the snowy mountains. Should Muttack be made a missionary field, this would be the spot for the missionary to locate himself. It is only one day's journey by boat above the mouth of the Dehing, but is accessible by large boats. Jaipur from the same point is six days' journey. Muttack, from what I saw of it in going overland from the Dehing to Debrugur, and from Debrugur to Tingrai-mukh, and from the best information I can get, has a sparse population. Besides it is low, and to a great extent uncleared, and consequently it would be rather hazardous for a missionary to go into it to reside, until some of the jungle is cut away.

#### *Determination to remove to Sibsagor.*

April 14. This evening presented the subject of locating myself at Sibsagor to the brethren, and it was approved.

May 2. Lord's-day. "Day of all the week the best." All our number present at communion season, a sweet and heavenly time. We may not all enjoy this ordinance again. We are now to be separated from our only christian associates on earth. The Lord reigns, and let the Lord do what seemeth him good. If he thus appoints for us here below; he does not so above. He there separates his, neither from himself, nor those who are his. Let our souls be comforted with this. We shall soon be with him, if we are his.

18. Left Jaipur with my family for Sibsagor. Reached the Dikho, Friday morning about nine o'clock, and a large Doon village in the evening. Here gave away seven copies of the True Refuge in A'samese.

22. Stopped near Sibsagor.

23. Lord's-day—Spent in our boat,

confined and alone, but not, we trust, altogether forgotten.

24. About twelve o'clock, reached our place of destination, and future residence.

25. Distributed eighty-seven tracts to visitors.

26. Gave away 128 tracts, all to persons who called; among them were several gospels. These people, many of them, could read and speak two languages; a large number of them the Bengali and A'sámese. May God for the sake of his Son condescend to regard these incipient efforts, and bless his truth to the conversion of their souls.

#### *Appeal in behalf of the mission.*

Dear brethren and fathers, and those whom you represent, before closing this article allow me to ask if you cannot do something more for these 700,000 A'sámese? Can our hearts be cheered, and our hands be strengthened, by an increase of our numbers?

This is an interesting field, and it is ready for the harvest. No thundering edicts are promulgated against our entering it; but the doors are thrown wide open. The people are in peace, and none molest or make afraid. A beginning has been made. Books are circulated, and the people are becoming interested to know what they contain. A great many who can read, and a great many by hearing them read, have become acquainted with their contents, and wish to know more about the religion of Christ. I was asked to-day how long it was since Christ was crucified? also, how they could know more about our religion unless we taught them? I was reminded of a question before asked by a heathen, viz. "If Christ had been crucified 1800 years, why have we not heard of it before?" Also, of an inquiry made by one, moved by the Holy Ghost, "How shall they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be sent?" Shall one translator, one printer, one preacher, and one preparing to labor in such a capacity, be all this people shall have? How shall we answer it? How will young men for the ministry answer it? Can we remain silent and be guiltless? Can this claim on us who have committed ourselves by entering this field, be of trifling importance? Is it not momentous in consequence, as the soul is val-

uable, and as the salvation of Christ is pre-eminent? Yea, and the only efficacious remedy for the soul's disease. Are not other portions of the world and the missionary field even, better supplied with missionaries? How shall we answer it? I ask for the people, and in their behalf, why are the missionaries withheld? I ask in view of the preciousness of the gospel to our own souls, and in view of our purchase by blood—by precious blood. How shall we answer it? And must I remain alone at this station? It was not the sense of the brethren that I ought to take the Naga field in the present state of the mission. It could not be expected that I should remain at Jaipúr. I have asked you to allow me to labor for the A'sámese, and I learn from a letter received by br. Bronson, that it is referred to the brethren. I take this opportunity to say it is perfectly satisfactory to me. I have desired to go where God would have me; feeling quite sensible that it would not only avail nothing to do otherwise, but terminate in disappointment and shame.

With these feelings I have tried to act, praying God to hedge up my way, and let darkness fall upon my path when I would go wrong. And now I humbly hope it is by the wise and good providence of God that my lot is cast here. *I am alone*, in a great and interesting field, and I beg you to think of me and mine, and *pray for us*, and send us help if you can.

#### *Reason for removing to Sibsaigor.*

Some of the reasons which have actuated me in taking this place in preference to Jorhath, are the following. The village itself is about as large as Jorhath, from the observation I have been able to make, but not so near to the main body of the people by one day. This is in part made up by the growing state of this place and vicinity, in consequence of its contiguity to the tea gardens, etc. Also in part by the facilities of travel secured by the good state of the roads. Two hours ride from this, will bring me to the Brahmaputra, by a new road on the banks of the river, on which there are several small villages. Two days ride will take me to Dehrugur. The same to Jaipúr, when the roads are open. Two hours to Norerath, a place above named. And one day to Jorhath. 2. The populous part of Lukimpore, a zillah on the opposite bank of the Brahmaputra, can be visited from this

point better than from any other. 3. Boats can go to and from this place better than from Jorhath. 4. This place has a physician, which from our past experience is of some importance. 5. I can leave my family for the distribution of tracts in various parts, better here than I could at the other place. 6. The principal government of the district is invested in this court, which brings together the most active, learned, and intelligent part of the people, and affords an important channel of communication to the whole district. 7. The head quarters of the army being here, there is a monthly expenditure of 10 and 12,000 rupees, which gives an impulse and permanency to trade, and contributes to the permanent location of the people.

There is a hospital and jail—for these, brick edifices are in progress. A government school is to be established immediately, similar to that in Gowahatti, in which English and Bengali are to be taught.

#### JOURNAL OF MR. BROWN.

Jan. 20, 1841. Recommended the translation and printing of Matthew, a few chapters of which were finished at Sadiya, but which we have been unable to resume till the present time. The sickness in our family during the past year, and our consequent absence from home most of the time, has been a severe discouragement to us, but I hope through divine mercy we may be enabled to labor more efficiently during the present year than we have hitherto done. We are now enjoying good health, with the exception of our little boy, who has derived no benefit from his journey to Calcutta, and cannot, in all human probability, be expected long to survive.

#### *Death of his son.*

Feb. 12. Our dear little boy, on whose account we have suffered so much anxiety, has entered, as we trust, into his eternal rest. He died of medullary tumor of the eyeball, a rare disease, of which, I believe, no medical skill has ever been able to effect a cure. His age was four years and five months. For the last week the disease has gone on very rapidly—the eye was protruded from the socket, and the other eye sympathising with it, also became blind. His latter end seemed to be peace, and though his sufferings must have been great, yet he appeared

to have patience granted to him according to his need. Br. Bronson preached the funeral sermon to-day from 2 Cor. iv. 17.

#### *Translation of a tract completed.*

March 20. Finished the History of the Creation and Fall, in Shyan, upon which I have been mostly engaged for the last three weeks. The interpreter whom I have employed is an old Burman, who, although unable to write or read the Shyan, yet speaks both that and the Burman with equal facility. I think the translation I have now made will be intelligible to all, though notwithstanding repeated revisions, it no doubt contains many imperfections.

#### *An awful calamity—Ignorance and moral wretchedness of the people.*

22. Yesterday (Sabbath) had conversation with a large number of coolies, employed in the tea business, who have taken up their quarters in an old row of buildings near our house. Many of them listened with attention, and two or three who could read, took books, but alas, how soon were we reminded that what we do must be done quickly! In the evening, while we were met for worship at br. Cutter's, a violent storm arose, which blew down the principal house where the coolies were collected, and the thatch taking fire before the men could make their escape, and their companions not having sufficient presence of mind to make the necessary efforts to get them out, four of these unfortunate creatures were left to perish in the flames! When we arrived from br. Cutter's it was too late to render them any assistance. The coolies who had lost their companions were screaming most piteously—some of them cursing the gods who had destroyed their friends, others murmuring because they had not perished with the rest. It was in vain to tell them of the goodness of God in sparing them; they seemed insensible to mercies and hardened in sins. The A'samese have no reverence for their gods, and it is surprising with what coolness even the best of them, the Brahmins as well as others, charge the blame of all their calamities upon their Maker, and consider it no crime to reproach him with injustice and cruelty.

27. Went out amongst the coolies to-day, and had quite a congregation for about half an hour. They listened with good attention, and many professed to believe the doctrines they had

heard. Notwithstanding the indifference of the A'sámese, they are not a stupid people, and could we communicate the truth to them in a full and intelligible manner, I have no doubt it would produce its effect.

*Another tract translated.*

April 3. The translation of Matthew has been suspended for the last two or three weeks, in order to prepare a tract entitled the True Refuge, first published in Bengali, and afterwards in A'sámese by the Serampore missionaries. At first we intended to publish it with little alteration, but on examination I found it to be so incorrect, that I was obliged to refer to the original Bengali, and translate a great part of it anew. In the A'sámese copy the meaning had in many places been changed so as to express the very opposite of what was intended; several of the arguments were so altered as to lose their force, and in one place no less than three pages were left out altogether. This is a very important tract; it is written in the form of a dialogue between an old and young man, and contains an account of all the Hindu methods of salvation, with a brief notice of their gods, showing that all their works were unholy. It then gives an account of Christ, and the means of salvation by him.

4. Sunday. Read the first part of the new tract to a congregation of twenty or thirty people. They appeared much interested, and declared that all the statements respecting their gods were true, according to the shasters, but manifested surprise that the foreigners should have found out all these things.

11. To-day br. Bronson arrived from Sibsagor, where he has been for several weeks under the care of Dr. Furnell. His late fever has very much reduced him, and will prevent his going amongst the Nágas, at least for the present season.

*The occupancy of a new station determined upon.*

14. After mutual consultation it was resolved that a new station be commenced at Sibsagor, and that br. Barker be appointed to that field. There ought to be three or four more missionaries in the same region. The district of Jorhath, in which Sibsagor is situated, is very populous throughout, and at Jorhath especially a missionary is needed immediately. As

there is no prospect of any missionaries being sent out for Lower A'sám, capt. Jenkins has applied for an Episcopal chaplain, and Episcopal missionaries will probably follow.

*More tracts translated—Tracts distributed.*

16. Have at length completed the translation of the Deluge into Shyan, which, with the History of the Creation, will make two convenient tracts for distribution. Had a long talk to-day with several A'sámese, amongst whom the principal disputers were my interpreter, who is a Brahmin, and an old Sadiya acquaintance, who sometime since lost his wife and four or five children by cholera. This old man's talk was a complete exhibition of the natural enmity of the human heart towards God. He declared that his Maker was the author of all his troubles—that he was cruel and unjust, and that he himself had never done any thing to deserve such a punishment. Endeavored to convince him of the folly of contending with his Maker, but he seemed hardened in his rebellion.

May 2. Sabbath. Yesterday br. Cutter finished printing the new tract, True Refuge; to-day we took forty copies and went out amongst the people, where we soon disposed of them, and might have given away many more, were it not that so few of the people can read. The tract appears to excite a good deal of attention, and we hope that its extensive circulation may do much good.

*Reception of Mr. Judson's revised edition of the Bible—Character of this translation.*

13. Have reached the 23d chapter of Matthew in A'sámese. Received to-day the new edition of Mr. Judson's Burman Bible. I think this will be found to be the most faithful, correct, and finished version that has ever appeared in any of the eastern dialects. It is the result of many years severe labor, and it appears to have been revised in a most thorough manner—the alterations from the former edition are very numerous. In translating I always keep the Burman bible before me, and often find it of great assistance.

16. Gave away a few tracts. Found an old man from Mottok, who said his son had got some of our tracts, which he read day and night. Since we distributed the True Refuge, we have

heard of several discussions among the natives caused by reading it.

*Native inquirer.*

24. Yesterday had some conversation with Nidhiram, one of br. Cutter's apprentices, who appeared deeply concerned for the salvation of his soul. Saturday evening he first became awakened by reading a short prayer in English, which he found in one of his little books. This morning he came to me again, and I endeavored to direct him to the Savior of sinners. After considerable conversation we both prayed together, and he expressed a willingness to give himself into the hands of God. He went away, and in the afternoon came again, rejoicing in the Lord. So far as we can judge from outward appearances, he has become a christian indeed. May the Lord spread the work!—and as he has now shown his willingness to bless, may we take courage and go forward.

*Translation of Matthew completed.*

June 1. Went out as far as br. Cutter's for the first time during the past fortnight, having been confined within doors on account of a severe cold, which settled upon my lungs.

9. Still confined to my room, though somewhat better, I hope. Completed the translation of Matthew in A'sámese to-day. We have printed only a small edition, as we wished to have an opportunity for an early revision. In this translation I have adhered to the resolution of the Board, and have not found it necessary to transfer any terms, except the word *Christ*, which may partly be regarded as a proper name. The translation made by Dr. Carey, though very incorrect, has been of much assistance to me, also the Bengali translation by Dr. Yates, which though not always so literal as it might be, is on the whole far more perspicuous than Dr. Carey's.

*Baptism of the first native convert.*

13. Sabbath. To-day our hearts were rejoiced by the baptism of our first native convert—Nidhiram, mentioned above. Br. Bronson administered the ordinance. Though still unwell, I was able to go out and make a short address and prayer in A'sámese. A large concourse of Europeans and natives gathered around the water side, and I trust the Savior was present. Oh that the work thus begun, may go on, till it fills the length and breadth of this dark land.

LETTER FROM MR. BROWN.

The following letter from Mr. Brown has just come to hand by the overland mail, dated Sib-sagor, Upper A'sám, Sept 8, 1841.

In my last letter to you, which was written from Jaipúr, I think I informed you that my health had become so poor that I had concluded to come round here to get the medical advice of Dr. Furnell. Under his prescriptions I soon regained my health, and since then I have concluded, with the advice of the brethren, to remain at this place, it being a better situation for missionary labor, in every respect, than Jaipúr—besides which it is found to be a very healthy location, and will always have a regular physician. We passed but very few months at Jaipúr, that some one of our family was not sick. We have been disappointed in our expectations regarding Jaipur—instead of increasing in population it has rather diminished than otherwise, owing in great part to the unhealthiness of the place, which makes the natives averse to settling there, and the sparseness of the population in the immediate neighborhood, makes it a very discouraging situation for missionary labor. Since the company have taken possession of the Jorhath district, which is the most central and populous portion of A'sám, we have been anxious to fix the principal seat of the mission in this quarter—and this place having now become permanently established as the capital (instead of Jorhath, the former capital, which is one day's journey farther south) seems most of all adapted to be the centre of our efforts. Although this station is now but two years old, it is already the largest place either in Upper or Central A'sám—containing probably about 5000 inhabitants—with a highly populous country around it, having twelve or thirteen considerable villages within half a day's ride. A great portion of the population of Jorhath, especially the higher classes, have removed to this place, since its establishment as the capital of the district.

Since my removal here, br. Bronson has requested and obtained the approval of all the brethren to his removing to Nogong, a large field between this and Gowahati. He at first contemplated going to Gowahati, but capt. Jenkins dissuaded him, and re-



commended to him Nogong in preference.

Br. Cutter has, I believe, communicated to you the request of capt. Jenkins that his this year's donation of 500 rs. should be appropriated to defraying the expense of the new press, which br. Cutter has requested for the mission. I think it would be well to have a plate affixed to the press, with the name of the donor engraved upon it.\*

We have now daily evening worship at the zayat, at which the natives attend and manifest considerable interest. Br. Barker and myself have distributed a large quantity of tracts among the people. In the cold season we hope to be able to establish weekly meetings for preaching in the adjacent villages.

Our greatly esteemed friend Mrs.

Hannay, died at Gowahati on the 4th of July last. Her end was peaceful and happy. As a token of remembrance, she requested that her wardrobe should be distributed among the missionary ladies. Capt. Hannay has returned with his surviving child to this place, which is the head quarters of his regiment. He manifests the same interest in our welfare and the prosperity of the mission that he has ever exhibited. We have also been laid under great obligations to Dr. Furnell, who has most kindly and generously attended us all in sickness. He has been very successful in his treatment of the A'sám jungle fever, and it was from a very dangerous and critical state that brethren Bronson and Cutter were raised to health through his instrumentality.

## Miscellany.

[For the Magazine.

### THE NESTORIANS.

The establishment of a mission by the American Board of Commissioners among the Nestorians of Persia, has awakened in the religious community a deep interest for this ancient people. The attachment they have manifested for their early faith through so many centuries, and their unyielding adherence to it, amidst all their discouraging vicissitudes, have entitled them to no ordinary respect, while their present low and degraded condition has enlisted an effective sympathy for their relief.

There is a tradition among the Nestorians which refers their conversion to christianity, to the preaching of the apostle Thomas; but their name was derived from Nestorius, who was elected bishop of Constantinople, A.D. 428. Nestorius was soon deposed for alleged heresies, and finally died in Upper Egypt. His adherents, however, were not discouraged, and though opposed, continued to increase, and in the latter part of the same century claimed to be the dominant christian sect of Persia.

The Nestorians enjoyed a considerable degree of favor under the Persian dominion; but in the year 640 they became subject to the Arabian caliphs, and continued under their rule until 1257. It was during this period that they attained their greatest prosperity, and were most active

in disseminating their religion. When Bagdad became the capital of the Saracen empire, the Nestorian patriarch removed thither, and took the title of Patriarch of Babylon and Bagdad.

During the eighth and ninth centuries, the Nestorians put forth a renewed effort to extend a knowledge of their faith. In this enterprise they were aided by the Patriarch Timotheus, who was celebrated for his great learning and zeal. About the year 1000 a new impulsé must have been given to the Nestorian churches by the conversion to christianity of a Tartar prince, with his 200,000 subjects. At one time they had numerous churches in Armenia, Mesopotamia and Arabia, and were almost the exclusive sect of christians in Persia. In Syria and on the island of Cyprus they were established, and in the East they spread throughout the vast regions of Tartary, and even into China. Schools were organized in various places, designed however, chiefly, for their ecclesiastics.

Under the tolerant reign of Genghis Khan and his immediate successors, in the thirteenth and fourteenth centuries, the Nestorians continued to propagate their religion in the East; but on their western border they were violently assailed by the followers of Mohammed. These attacks they could not resist, and were obliged to retire before their fierce assaults; but a more devastating scourge awaited them in the

\* The press was forwarded in Sept., 1841.

sword of Tamerlane, and in 1380 vast multitudes were cut down by this fell destroyer. Since the sixteenth century very little has been known in regard to the Nestorians. Their present number does not exceed 150,000. They inhabit the mountains of Koordistan and the region of Ooroomiah, situated in the northwest part of Persia. Those east of the mountains are in subjection to the Persians; those on the west are subject to the Turks; while such as dwell among the mountains maintain their independence.\* There is a considerable diversity of character among them. The inhabitants of the plains partake, in some degree, of the mildness and suavity of their Persian neighbors; those of the mountains are wild and intractable, and are often engaged in predatory warfare: yet they all possess remarkable traits of kindness and hospitality.

The Nestorians have not only been reduced in numbers, but have also become very debased as regards their morality and religion. It is not however to be supposed that in their earlier days they possessed the gospel in its purity, though it was unquestionably free from many of the errors now prevalent among them. Indeed, while they have retained in some measure the *form* of religion, they have become destitute of its *power*. At the time the missionary first visited them, the entire scriptures, except the book of Revelation, were in their possession. They numbered, however, but a few copies; and in separate books, which were divided among the people. They were of but little practical utility, and indeed, were as a dead letter to the greater portion of them, not one in a hundred, including ecclesiastics, being able to read. In morals they were lamentably low. Lying was generally practised, and intemperance prevailed to a fearful extent.

It is well known, that it is a favorite opinion of Dr. Grant, though much controverted, that the Nestorians are a part of the lost "ten tribes."

In October 1835, Rev. Justin Perkins, the first missionary of the American Board to the Nestorians, visited Ooroomiah. He was cordially received, and engaged Mar Yohannan, bishop of Galavan, as his teacher in Syriac. It was not till the latter part of the succeeding year that a permanent settlement was effected. In the month of November Mr. Perkins and Dr. Grant arrived at Ooroomiah with their families. This city is on a beautiful plain, about twelve miles west of a lake of the same name, and two from the mountains, and

\* Reports have just reached us, entitled to some credence, that they have fallen a prey to the combined forces of the Koords and Turks.

contains about 20,000 inhabitants. We make the following extract in relation to the commencement of the mission, from the "History of American Missions."

"The surrounding plain is exceedingly fertile, and beautiful, with gardens and groves. Here and on the way the Nestorians received the mission with joy. Mar Yohannan and the priest Abraham had left Mr. Perkins in July, and each of his own accord had opened a school for teaching English in his native village. Some of the boys could already read parts of the English New Testament with ease and accuracy. A few of these boys formed the nucleus of a mission school at Ooroomiah. Here one scholar from (each of) the thirty Nestorian villages was to be boarded and taught gratuitously, at an expense of about twenty dollars a year. The Mohommedans, seeing these preparations for the education of their christian neighbors, resentfully asked, 'Are we to be passed by?' So strong was their feeling on this subject, that it was thought best for Dr. Grant to spend an hour or two a day in teaching a school for them."

Such was the establishment of the mission, and it continued to enjoy uninterrupted prosperity. Dr. Grant was overwhelmed with applicants for medical aid. In October 1836, a brother and an uncle of the king of Persia visited the mission and became acquainted with the school, and the next day, unsolicited, sent a firman, commending the mission, and commanding the governor to protect it from all harm. Subsequently another firman was issued to encourage and protect the missionaries. As some of our readers may be interested in it, we have here inserted it; a due abatement will of course be made for Persian rhetoric.

"In the name of God, lofty in exaltation.

[Here is the king's seal containing the following inscription.]

The Almighty God! Mohammed Shah, the arbiter and master of crown and signet hath come; the light of the realm and of nations, the lustre of laws and religion hath come.

In the name of Almighty God! we command to be obeyed by the world: It is this: that the high in station, quick of understanding, the noble, the perfection of intelligence and dignity, and the fulness of exaltation and grandeur, the greatest of christian priests, and the highest of the perfect followers of Jesus, Mr. Perkins, who has labored with inestimable kindness, for the sake of the high and refulgent king of kings, for the purpose of exalting and

gratifying, (Mr. P.) let him know that, in accordance with a representation to his resplendent and fortunate majesty, by his beloved and exalted uncle, Malek Kasem Meerza, that the said "high in station," in accordance with his calling and inclination, has, in the country of Ooroomiah, established a school, and has been, with the most assiduous care and attention, engaged in the instruction of children and the education of the young and the diffusion of science and knowledge,—these are the reasons of the manifestation of the graciousness and favor of the king of kings to the said "high in station," and it is that the abundant graciousness of the king of kings may be displayed to exalt and honor him, that this auspicious command is issued.

It is requisite that the said "high in station" increase his attention to education and instruction of the young, and with even greater zeal than hitherto, teach them the science of history, geography, geometry, and mathematics; and in the performance of these services, his majesty's graciousness and favor will rest upon him.

Written on the 27th day of  
Rabeeool Evvel, 1255.

The king's auspicious seal  
hath reached this :"

[The prime minister.]

In 1839 Dr. Grant at great hazard visited the independent Nestorians of the mountains, and was every where received with the utmost cordiality; a mission has since been established among them. We make the following extracts from his journal on that visit :

#### *First reception.*

"The only person I had ever seen from this remote tribe was a young Nestorian who came to me about a year ago entirely blind. He said he had never expected to see the light of day till my name had reached his country, and he had been told that I could restore his sight. With wonderful perseverance he had gone from village to village seeking some one to lead him by the hand, till, in the course of five or six weeks, he reached my residence at Ooroomiah, where I removed the cataract from his eyes, and he returned to his mountains seeing. Scarcely had I entered the first village, in his country when this young man, hearing of my approach, came with a smiling countenance, bearing in his hand a present of honey in token of his gratitude for the restoration of his sight, and affording me an introduction to the confidence and affections of his people.

I was invited to the residence of the

chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with flat terrace roof, having a basement and second story, with two or three apartments in each. We were seated upon the floor in "a large upper room," which serves as the guest chamber, and the family room in summer, but is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl, laid upon the skin of a wild goat which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet baked in the manner of the Virginia hoe-cake, but not so palatable, was laid round the edge of our goat-skin table, and large wooden spoons laid down for each one of the party, eight or ten in number, to help himself out of the common dish, as the people here eat with their fingers less than those of Persia. Whenever the goat-skin was brought forward I noticed that it contained the fragments of bread left at the previous meals, and was told on inquiry that this singular custom was observed in obedience to our Savior's injunction, "Gather up the fragments that nothing be lost," and also, that they might retain the blessing which had been pronounced upon previous repasts, because the service being in the ancient language is only intelligible to the clergy and cannot be properly performed by the laity. The women did not come forward to eat with the men, but instead of receiving what they left, as is very common in the east, a separate portion was reserved for the females, and in all respects they were treated with more consideration and regarded more as companions, than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in all respects remarkably exemplified Solomon's description of a virtuous woman, even to their method of spinning, Prov. 31: 19; literally holding her distaff in her hand, while she gives her long wooden spindle a twirl with the other hand and then lays hold of it to wind up her thread, for they use no wheel. She clothes her household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture.

#### *Their attachment to the Scriptures.*

At Ashetha I became the guest of priest Ouraham, (Abraham,) who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of it, if not to replenish the Nestorian literature. But even he had not an entire Bible; and though

the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half a dozen different volumes. Thus divided, one man has the gospels, another the epistles, the psalms, the pentateuch, or the prophets. Portions of the scriptures are also contained in their church liturgy or ritual.

The Nestorians attach the greatest value to the scriptures, and are desirous to have them multiplied among their people, and in a language which all can understand; and when I told priest Ouraham of the power of the press to multiply books, his keen expressive eye was lighted up with new brilliancy, and he expressed a strong desire to see it in operation here.

Seeing me take the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name," "Write my name that I may have the gospels too," referring to the four gospels in the ancient Syriac, which is the only portion of the Bible printed in the Nestorian character."

The American Board have six ordained missionaries, one printer and one physician, stationed at Ooroomiah and among the Independent Nestorians. The following extracts are from the last annual report of the Am. Board.

"Dr. Wright arrived at Ooroomiah on the 28th of July, 1840, and Mr. Breath, the printer, on the 17th of November following, with the press. The press was immediately put in operation, and excited great interest, alike among Nestorians and Mohammedans. An edition of a thousand copies of the Psalms was commenced. Thus the christian press has been introduced into another of the Asiatic communities, and bestowed upon another of the oriental churches. May its light never be extinguished. 'We now realize,' says Mr. Perkins, 'the advantage of having early directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened, and some of them, as we trust, really pious, they are not only ready to allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work; and the people receive the word with gladness when presented to them by us, while their own clergy thus co-operate with us.' The free schools in the villages are seventeen in number, in sixteen villages, containing four hundred and fourteen pupils, twenty-

five of whom are females. The boarding school for females contains twenty-three pupils, and the seminary for males, thirty-nine. This makes the whole number of Nestorian pupils four hundred and seventy-six. Eighteen priests and sixteen deacons are the teachers of the schools."

The health of Mrs. Perkins having become impaired, Rev. Mr. Perkins, in company with her and Mar Yohannan, embarked for this country in the latter part of last year, and arrived at New York in January, in season to attend the special meeting of the American Board there, about to be convened. Mar Yohannan, it will be recollected, was the bishop who first received Mr. Perkins, and who has since been a valuable assistant. On being introduced to the Board, he addressed them with great dignity and simplicity, as follows:

"My dear brethren and friends in Christ, I come from Ooroomiah that I may see you. God loves your nation. You send us missionaries. They give us books. They open schools. They preach the gospel of the blessed Savior. Their labors are very great at Ooroomiah. We cannot pay you for all this. But, brethren in the Lord Jesus Christ, your reward is his kingdom; for he has said, whosoever giveth a cup of cold water in his name, shall not lose his reward; and much greater will be your reward, who have given us the water of life.

My brethren, our nation send much love to you. If you ask about the missionaries, they labor hard; they go from village to village, and preach and teach in the schools; they need more strength; and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very poor and they take every thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it than if it had not been lost. The Mussulmans lord it over us, and on that account we ask help from you, in the name of Christ. Our Lord Jesus has said, "Blessed are the merciful, for they shall obtain mercy." And King David has said, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." Yea, what you do, you do not for men but for Christ. And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steal. May all your treasures be in heaven, and your hearts be there also."

We cannot better conclude this article than in the glowing words of Mr. Perkins, as published in the Biblical Repository.

"Is not the almost miraculous preservation of the Nestorian church from being crushed by the heavy arm of Mohammedan oppression on the one hand, and entangled and destroyed by the wiles of Jesuit emissaries on the other, an animating pledge that the Lord of the church will continue to preserve this venerable remnant? What position could be more advantageous in its

bearing on the conversion of the world, than that occupied by the Nestorians, situated as they are in the centre of Mohammedan dominion? And is it too much to believe, that this ancient church, once so renowned for its missionary efforts, and still possessing such native capabilities, as well as such felicity of location, for the renewal of like missionary labors, will again awake from the slumber of ages, and become bright as the sun, fair as the moon,

and terrible as an army with banners! that it will again diffuse such floods of light, as shall put forever to shame the corrupt abominations of Mohammedanism, roll back the tide of papal influence which is now setting in so strongly, and threatening to overwhelm it, and send forth faithful missionaries of the cross, in such numbers and with such holy zeal, as shall bear the tidings of salvation to every corner of benighted Asia."

#### THE ROMAN CATHOLIC CHURCH.

We submit the following statistics respecting the Roman Catholic church in this country, and the missions of that church throughout the world; they are taken from "The Metropolitan Catholic Almanac and Laity's Directory for 1842," published at Baltimore. These statements may be received, it is presumed, as being pretty accurately given.

The prevalence of Romanism in this country

is in part the result of a foreign missionary effort. Catholics have emigrated from the various countries in Europe to America, and a society at Rome, "for the propagation of the Faith," has furnished them with a priesthood; has built churches, founded colleges, and established schools; and this has been done with a zeal becoming a purer faith. We publish these statistics merely as matters of useful intelligence, and without farther comment.

#### Statistics of the Romanist Church in the United States.

Dioceses.	Chh. and Chapels.	Chh. Building.	Other Stations.	Clergymen in the ministry.	Clergymen otherwise employed.	Ecclesiastical Institutions.	Clerical Students.	Literary Institutions for Young Men.	Young Men Educated.	Female Religious Institutions.	Female Academies.	Populi in Fem. Academies.	Charitable Institutions.	Religious Associations.
Baltimore, - -	70	1	15	40	34	4	15	4	572	5	5	560	24	8
Philadelphia, - -	93	—	—	61	3	1	33	2	80	—	1	50	6	12
New York, - - -	78	2	48	62	5	1	20	1	50	1	3	150	13	20
Boston, - - - -	34	8	48	31	—	—	10	1	50	—	—	—	1	12
Detroit, - - - -	25	1	25	16	1	—	—	1	50	1	1	—	2	5
Cincinnati, - - -	38	15	20	35	3	1	12	1	60	2	2	126	5	12
Vincennes, - - -	27	10	29	30	4	1	10	1	50	1	2	40	2	2
Du Buque, - - -	7	—	5	9	—	—	1	1	—	—	3	—	—	5
St. Louis, - - -	56	9	60	50	24	3	37	2	320	10	10	640	7	—
New Orleans, - -	42	—	20	37	13	1	12	1	70	4	4	615	6	—
Natchez, - - - -	0	0	5	2	0	0	0	0	0	0	0	0	0	0
Mobile, - - - -	7	—	23	15	3	—	—	2	70	1	2	40	1	—
Charleston, - - -	14	3	47	20	—	4	9	—	—	2	2	30	4	4
Richmond, - - -	8	1	5	6	0	1	3	—	—	—	3	160	4	6
Bardstown, - - -	40	—	70	26	24	3	15	3	300	3	10	528	2	—
Nashville, - - -	2	—	50	8	—	1	3	1	40	—	—	—	—	2
16	541	50	470	448	114	21	180	21	1712	36	48	2963	77	88

The Catholic population of the United States is estimated at 1,300,000.

Summary of the Roman Catholic Missions throughout the world, which are aided by the "Institution for the Propagation of the Faith."

#### EUROPE.

	Archbish.	Bish.	Priests?	Cath.
Ionian Islands,	1	1	20	12,000
Kingdom of Greece,	1	3	100	23,000
Moldavia, Wallachia, Servia,	1	2	36	71,000
Turkey,	5	6	423	281,000
Total,	8	12	579	387,000

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

#### ASIA.—Western.

	Archbish.	Bish.	Priests.	Cath.
Anatolia, Cyprus, Chio,	1	2	54?	12,000
Holy Land,				168
Vic. Apos. of Aleppo,		1		11,000
				200?

Maronites,	8	2	1100	500,000
Melchites,	1	12	1837	50,000
Syrians,	2	8	601	30,000
Armenians,	1	2	100?	40,000
Bishopric of Babylon,		4	4	1,000
Chaldeans,	5	5	104	15,000?
Total,	18	29	1667	659,200

*Central.*

	Bish.	Coadjutors.	Priests.	Cath.
Russia in Asia,	0	0	140	20,000
Tibet,	1	1	13	8,000
Bengal,	1	0	13	20,000
Bombay,	1	1	36	40,000
Madras,	1	1	11	100,000
Pondicherry,	1	0	38	230,000
Ceylon,	1	0	100	200,000
Malabar,	1	1	380	182,000
Total,	7	4	739	808,000

*Eastern.*

	Bish.	Coadjutors.	Priests.	Cath.
Indo-China,	5	2	206	432,000
China,	10	4	144	320,000
Total,	15	6	350	752,000

Total of Asia, 89 Bishops, 1856 Priests, and 2,211,000 Catholics.

*AFRICA.*

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	50?	20,000
Abyssinia,	0	3	180
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers;

making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev. Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocese of New York.

*AMERICA.*

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	708	1,801,000

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

*OCEANICA.*

	Bish.	Priests.	Cath.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of W. Oceanica,	1	16	1,000
Vicariate Apostolic of E. Oceanica,	1	16	4,500
Total,	3	59	46,500

Besides the above there are, 1. The Philippine Islands, numbering 1000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

## American Baptist Board of Foreign Missions.

### Obituary Notice.

CORODEN H. SLAFTER, the subject of this notice, was born in Norwich, Vermont, Jan. 31, 1811. He removed, with his parents, to the town of Lawrence, St. Lawrence county, in New York state, where he resided until the year 1831. In a revival which occurred in the town during that year, he became, it is believed,

a subject of renewing grace, and united with the Baptist church under the pastoral care of the Rev. Silas Pratt. Immediately on embracing the Savior, he manifested a strong desire to render himself useful in his cause. He soon began to feel impressions of duty to preach the gospel, but being without the means necessary for procuring an education, his mind, for a time, labored under much embarrassment. In the

spring of 1833, he repaired to the Hamilton Literary and Theological Institution, a total stranger—without pecuniary means, and without patronage or recommendation, other than that afforded by a simple statement of his feelings. His appearance and conversation inspired confidence, and awakened an interest in his behalf. He received encouragement, and commenced a course of studies at the Institution, which he pursued for five years, with fidelity and success.

A considerable portion of the expense of his education was defrayed by the labor of his hands, and by occasional donations from the churches in the vicinity, to which he ministered.

His amiable disposition, and a mild, conciliating manner, soon won for him general esteem; and the consistency of his conduct, and above all, the deep and fervent tone of his piety, rendered his influence upon the Institution, and upon all with whom he had intercourse, salutary. Few persons, it is believed, have ever left that or any other Institution, with a more irreproachable character, or with a larger share in the confidence and affection of those with whom he was associated. His vacations, and most of the Sabbaths during term time, were spent in preaching to destitute churches. His labors were blessed, and many, there is reason to hope, were led through his instrumentality to embrace the Savior.

He was early interested in the cause of missions. Even before his conversion, what he had heard and read on the subject, had made a deep impression upon his mind; and while pursuing his studies, on looking over the field, the condition of the "poor perishing heathen" presented a claim which he could not resist. After prayerful deliberation he consecrated himself to the work, with singular zeal and energy of purpose; and from the often repeated expression of his feelings afterwards, we have reason to believe that he never regretted his choice.

He was one of the company of missionaries who sailed from Boston in the ship *Apthorp*, in Dec. 1838, and arrived at Bangkok via Singapore, on the 22nd of August, 1839. From that period to the time of his death, which occurred on the 17th of April last, he manifested an unabated interest in the work to which he had devoted his life, and an increasing desire for the salvation of the heathen.

Mr. Slafter possessed some traits of character of peculiar value to the missionary. His constitutional ardor of feeling was tempered by a mild and amiable disposition. His manners were simple and prepossessing, and usually gave him easy access both to the religious and

the irreligious. His piety no one could question. It was of that deep and ardent kind which diffuses itself over the whole character, and directs the whole course in life. Those to whom he addressed the great truths of the gospel, believed him to be sincere—they felt that he was in earnest; and more often than is common, we believe, his fervent and affectionate appeals found their way to the hearts and consciences of his hearers. His energy of character, and the singleness of heart and purpose with which he devoted himself to the great work in which he was engaged, rendered him an active and enterprising missionary. He had formed the design of visiting every part of the kingdom of Siam, and of carrying the word of life to those who could read, or would listen to the simple exhibition of its truths. For this purpose he had fitted up a family boat, in which himself and his companion had made several excursions upon the Meinam, and the canals which connect this with other principal rivers. He had already penetrated farther into the interior than any other protestant missionary had ever done; and had distributed tracts and portions of scripture, where the knowledge of God and his salvation had never before reached. It was in the midst of these useful labors, in which his heart and hands were alike wholly engaged, that he received the summons which called him hence, as we doubt not, to his eternal rest.

It has been before stated, that when first informed of the probable termination of his disease, he expressed some disappointment. He could not believe his work was yet done. His heart was so much set upon doing good to the perishing souls around him, that the thought of leaving them in their destitute and hopeless condition, was painful to him. But on a little reflection, he seemed to resign himself wholly to the will of God, for, said he, "He is able to carry on his work without us." "For several days before his death," says a letter from Mrs. S., "his joy seemed to abound. Not even the shadow of a cloud appeared to interrupt the peace which he enjoyed." *Com.*

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#### A'S A'M.

Under this head will be found a pretty full view of this mission. It will be seen that our missionaries, though single-handed, are laboring with great industry. We invite particular attention to the appeal from Mr. Barker. The circumstance of having a single convert, as mentioned in Mr. Brown's journal, in a great moment, as an expression of the Divine approbation—as an evidence that God

has put his hand to the work. Those instrumentalities which Heaven is wont to bless are now brought to bear extensively upon pagan minds in that province; and if we labor in faith, we may expect that our labors will be crowned with success.

A'sam is a province under British authority, lying between Bengal and Thibet, 700 miles in length by 70 in breadth, intersected by the Brahmaputra and several other rivers. Our mission is established in Upper A'sam, supposed to be a healthy region, and one which has recently assumed some importance from the introduction of the tea-plant, which is now being cultivated successfully, and to a considerable extent.

#### GREECE.

Communications of a highly interesting character have been received, during the last month, from our missionaries in Greece. Mrs. Dickson was improving in health, but without any immediate prospect of a perfect restoration. The other missionaries were in usual health.

The mission at Patras is prospering; one person is mentioned as having recently become a hopeful convert. The town authorities have made a written request to Apostolos, as agent of the Baptist mission, to supply the public schools with the scriptures and tracts. The communication is made in language highly creditable to our missionary of that station. "It makes mention particularly," says Mr. Love, "of the praiseworthy labors of the mission in that town."

Messrs. Love and Buel are in correspondence with the Lord High Commissioner, upon the subject of furnishing, on their part, certain books for the common and other schools of that republic; and they have received from his Excellency through his Secretary, very gratifying assurances of his readiness to accept the kind offices thus proffered, by recommending the books named. Wayland's Elements of Moral Science had been previously translated, and a benevolent individual within a few days has placed three hundred dollars at the disposal of the Board, for publishing an edition in Modern Greek, for gratuitous distribution.

#### TAVOY.

We have received from Mr. Mason a map of Southern Tavoy, accompanied with notes upon the same as a field of missionary labor, which will be published in our April number. The map is now in the hands of the engraver.

#### Recent Intelligence.

SIAM.—Since the last number of the Magazine went to press, intelligence has been received from most of our missionary stations, both in Asia and in other parts of the world. Letters have been received from Messrs. Jones, Dean and Goddard. We have room, at this time, only for the following extract of a letter from Mr. Dean, of the recent date of Aug. 26, 1841.

You may be interested to learn that we have commenced a class in theology, composed of members from the Chinese church. They held their first recitation last evening; and though the class at present consists of only two members, viz. the assistant (Keok Cheng) and the school teacher, we have the prospect of an increase of numbers soon. The object is to qualify them for more efficient helpers in preaching the gospel to the Chinese; and we commence on the plan of giving them a somewhat systematic course of instruction, taking a list of subjects, beginning with the being of God, evidences of inspiration, &c. These native converts are more in need of a course of instruction on the plan of Systematic Theology than students at home; besides which, they attend our daily worship, where a plain exposition of the New Testament, with practical remarks, is attempted. The class for the present is to meet twice a week, viz. on Tuesday and Thursday evenings; the exercise is opened by prayer, when each member reads a dissertation on the subject proposed, after which we all propose questions and answer each other as well as we can. The class takes notes of what is said, and the season closes with prayer. A few who are not members of the class, came in last evening to listen. The importance of raising up and qualifying native assistants is admitted by all to be an object of great importance, but it must be the result of time and persevering and prayerful effort; and though this with us is the day of small things, yet as being connected with the future, it is not to be despised. We ask your prayers that God may make these endeavors the means of saving souls, and of building up his church in this land of ignorance and sin. Keok Cheng spends his time in visiting the people, and distributing tracts under the supervision of br. Goddard, who goes out with him occasionally; an exercise which will be profitable to him in speaking the language, while he may afford the assistant important aid by giving countenance to his labors, and suggesting the best mode of applying the truth.



Yesterday was the day for our meeting in the bazar, and the service was conducted by the school teacher. This was the first time he had taken the lead of religious worship in so public a manner, though he had often made remarks and engaged in prayer on such occasions. He has generally a good command of language, and has a clear and discriminating mind, yet on this occasion his efforts were a perfect failure. He took for his text the language of Peter, "Lord save me," &c., which afforded a good theme for remark, and the service on the whole was rather interesting. The failure of the young man may do him good. The old man who has before been alluded to, as having been for the last six years a member of the Catholic church,\* was at meeting yesterday as well as last Sunday. This man having had some difficulty with the Catholic priest, came to us last Sunday week, and attended the exercises of the day, and came the next day, and last Sabbath took part in our prayer meeting, but was still so much encumbered by the forms of Catholicism, that he begged us to forgive his sins, and did not forget to pray to "Mary, the holy mother of our Lord." This man is capable of doing us much harm or much good, and though we are not prepared to promise ourselves much advantage from him, still we are glad of an opportunity to teach him the truth as it is in Jesus. Last week another Chinaman who had previously been before the church for examination, renewed his request for baptism, but we were not ready to encourage his reception.

MERGUI.—Mr. Brayton writes under date of July 24, 1841—from which we make the following extract. Mrs. Brayton had recently been dangerously sick, but was then convalescent, with a prospect of speedy recovery to perfect health.

My last of April 10 gave some account of our labors up to that time. Our school commenced May 24. We have at present 15, all of whom belong to Christian families, but two. Some notice of these two, I presume will not be uninteresting. One is Cher-kee, son of Ta-moh, the chief at Tigerhead, the young man to whom I referred in my last. At the commencement of the rains, he told his parents he wished to go to the city to attend school, adding, "I am determined to be a Christian." His parents would not grant his request.

\* In a letter dated Aug. 13, received by the same arrival.—Ed.

He then said, "I must go."† He embraced the first opportunity and came. After being here about a month, he asked for baptism, and gave such evidence of a change, that we felt it to be our duty to grant his request. He was accordingly baptized June 27. He yet appears well, and we cannot but hope and pray that he may be a blessing to his father's family.

The other is a young woman belonging to a family, who, at the commencement of the rains, came from the Palaw district to attend school with us during the rains. But before commencing study, the whole family wished to go up the Tenasserim on a visit. They did so, and for some unknown cause did not return, and were opposed to having this young woman come. She, however, withstood their opposition and came. I suppose she never saw a book before, yet she has learned to read well any thing we have printed. The 11th instant she requested baptism, and gave very clear evidence of having been born again. The same day she, with three little girls belonging to Christian families, were baptized, making five Pgho Karens baptized here the present rains. Our scholars are now all members of the church, except one little boy about 5 years old.

The number of our Pgho church in this vicinity is at present 18, called the Ka-mah-kah church.

BASSAS.—The following is an extract of a letter from Mr. Day, dated Bexley, Oct. 4, 1841. Mr. Day, a man of color, is preacher and school teacher. Bexley is six miles above Edina, on the St. John river. The school contains about thirty scholars, and continues to be in a flourishing condition. A church was about to be organized at Bexley; the Saturday after the date of Mr. Day's letter had been appointed for this purpose.

The natives are attentive and solemn when the word is preached. Three head men have forbidden work on the Sabbath; and they are fast losing confidence in their gregees: few will vindicate it, some have renounced it. Their courts however still adhere to the trial by Sassa wood. Sunday before last, having preached in a large country town, on leaving for another, was followed by a very intelligent native, who said, "The words you speak be very good, pray all time. When I get up pray, when I lay down pray; all day I pray,

† We must not forget that they connect the idea of attending school with becoming a Christian.

when I wake night time I pray, all time my heart cry God." At King Soldier's a few Sabbaths since, a poor sick man wept, and promised to turn to God; quite a number promised that they would pray to God. At Gosey's town many promised to pray to God, some at other places.

It may be desirable for you to know how I am employed. When I am well enough, the trumpet calls all the school in at sunrise; I meet it, have worship, and catechise the children. Five days in the week I teach six hours, preach Wednesday night, and have prayers Friday night. Saturday is devoted to preparation for Sabbath. Sabbath morning at sunrise have prayer meeting; Sunday school at nine o'clock; preach at half past ten in the school room, and then go out into the country and preach in one or two country towns, and return and preach in the school room at night.

#### Letters, &c., from Missionaries.

ARRACAN.—*E. L. Abbott*, j. Dec. 24, 1840—April 14, 1841, April 20.—*G. S. Comstock*, Jan. 18, 1841, Aug. 3.—*E. Kincaid*, Jan. 12, 1841, j. March 3—July 31, March 27, April 20, Aug. 5.—*L. Stilson*, Jan. 19, June 15.  
ASSAM.—*C. Barker*, j. Nov. 25—May 31, 1841.—*M. Bronson*, Jan. 12, 1841.—*N. Brown*, Sept. 18, 1840, April 5, 1841, j. Jan. 20—June 13, June 14.—*O. T. Cutter*, Jan. 30.  
BURMAH.—*D. L. Brayton*, Dec. 31, 1840, July 24, 1841.—*J. M. Haswell*, Jan. 1, Aug. 16.—*H. Howard*, Aug. 21, July 1, Sept. 22.—*L. Ingalls*, Jan. 1, May 19, July 25, Sept. 9.—*A. Judson*, March 24, July 27, Oct. 18.—*F. Mason*, June 14, July 10 (2).—*S. M. Osgood*, j. Jan. 12—March 6, June 28, Aug. 9.—*T. Simons*, Aug. 19 (2).—*E. R. Stevens*, j. Dec. 1840, April 17, June 25, Aug. 20.—*J. H. Vinton*, June 26, Aug. 18.—*J. Wade*, April 15, June 10, Aug. 25. (Mrs. W.) Aug. 26.  
SIAM.—*R. D. Davenport*, June 16, July 7.—*W. Dean*, May 28, July 5, Aug. 13, 26.—*J. Goddard*, May 26—June 1, Aug. 25.—*J. T. Jones*, July 22, Sept. 13.—*Mrs. M. M. Slafter*, May 31.  
CHINA.—*J. L. Shuck*, July 1 & 3, Aug. 24, Mrs. Shuck and Akæ, July 2.  
TELOOGOS.—*S. Van Husen*, May 13.  
AFRICA.—*I. Clarke*, j. June 6—Sept. 29.—*J. Day*, Oct. 4.  
GREECE.—*H. T. Love*, July 21—Oct. 12, Nov. 30, Dec. 16.—*Mrs. H. E. Dickson*, Sept. 23.—*Mrs. Buel*, Oct. 30.  
SHAWANOE.—*J. Lykins and others*, Dec. 15.—*F. Barker*, Dec. 3, 25.—*J. D. Blanchard*, Dec. 15.—*J. Meeker*, Dec. 3.—*J. G. Pratt*, Dec. 3, Jan. 15, 1842.—*R. Simerswell*, Dec. 18.  
CHEROKEES.—*E. Jones*, Sept. 13, 21, Nov. 2.

#### Donations.

FROM JANUARY 1 TO FEB. 1, 1842.

##### Canada.

Eaton, Enos Alger, per Elisha A. Baldwin, 19,00

##### Maine.

Buxton Centre, Rev. William Bailey, per John C. Lewis, 2,00  
Camden, Bap. Fem. Miss. Soc., Mrs. Rhoda Bass tr., with gold beads, 16,25  
Winthrop, a few friends, per Horace Parlin, to assist Mr. Lehmann, of Berlin, to pay for his chapel, 6,00  
Waterville, Bap. ch., mon. con., per Rev. Mr. Smith, 4,63  
South Berwick, a young lady, per Rev. L. Colby, 3,00  
— 31,88

##### New Hampshire.

Stratford, Elisha A. Baldwin, 4,00

##### Vermont.

West Topsham, Bap. ch., mon. con., Nathan Bagley, Jr. tr., per R. M. Bill, 9,00  
Thetford, Silas Follet, in part of his bond of \$100 per year, for ten years, 50,00  
Cornwall, Mrs. L. Peet, 2,00  
— 61,00

##### Massachusetts.

A friend to Africa, for African Mission, 25,00  
Old Colony Miss. Soc., L. Pierce tr., per Henry E. Lincoln, 50,00  
Carver, Mrs. Chilson Pratt, for Indian Miss., 50  
do. do. Burman tracts, 50  
per Rev. A. Briggs, 1,00  
Boston, united monthly meeting at Baldwin Place, after sermon by Rev. Mr. Knapp, for German Mission, 5,00  
" general fund, 113,55  
per Capt. Shaw, 118,55  
do., Bowdoin Square Sab. school scholar, for Burman bible, per A. B. Brooks, 1,00  
do., a widow's offering, for Burman Mission, 5,00  
do. for general fund, 4,05  
— 9,05  
South Yarmouth, four friends to missions, per anonymous letter, 1,75  
East Long Meadow, Bap. Sab. school, per Augustine Burt, 2,25  
Am. Bap. Anti-Slavery Con., S. G. Shipley tr., Brewster, Baptist church and cong., 10,00  
West Harwich, do. do., for Indian Mission, 7,65  
do. do., do. do., for general fund, 7,65  
— 15,30  
Kingston, Bap. ch., mon. con., 5,75  
Benj. Denham, for Shawanoe Mission, 1,00  
Wendell Association, Leverett and Montague ch., mon. con., 8,93  
Charitable Soc., for Burman Miss., 11,00  
— 19,93  
Sunderland and Montague 13,50  
Petersham Branch 2,87  
— 68,35

## Donations.

Marshfield and Plainfield, Fem. For. Miss. Soc., Mrs. English secretary,	
Hannah Smith	.50
Patty Bliss	.25
Matthew Wheeler	.25
Patty English	1.00
per Samuel Ainsworth,	2.00
Canton, Bap. ch., mon. con.,	16.45
do., ladies	16.25
per Rev. Henry Clark,	32.70
South Reading, Bap. ch., per Rev. L. B. Cole,	27.75
Rowley, Bap. ch., mon. con., per Rev. Cephas Pasco,	1.75
Charleston, per anonymous letter,	3.00
Jamaica Plain, Bap. soc., mon. con., per J. B. Withersbee,	18.87
Chelsea, church and cong. mon. con.,	32.67
do., do. do., Sab. school	7.20
	39.87
Malden, 1st Bap. ch. and soc., per Rev. N. W. Williams,	113.16
West Bridgewater, a friend, gold ring and ear drops, per Rev. S. S. Leighton.	
Newton, Bap. ch., mon. con., per Rev. Prof. Ripley,	12.89
Newton Centre, 1st Bap. Miss. Soc. in Sab. school, per Eben- ezer D. White,	28.65
	557.58

## Rhode Island.

Fruit Hill Sab. school, for Sab. school in Burmah, per Stanton Belden,	6.00
do., Bap. ch., mon. con.,	2.70
	8.70

## New York.

Poughkeepsie, Young Ladies Miss. Soc. in Miss Booth's seminary. for girls' school in Edina, Africa, per Rev. Dr. Babcock,	10.00
New York City, Laurens st. ch., per Dr. Barker,	18.00
Saratoga Bap. Assoc., per Rev. Isaac Wescott,	211.63
St. Lawrence Bap. Miss. Conven- tion, per W. H. Rice, tr.,	35.00
	274.63

## New Jersey.

New Jersey Bap. State Convention, Cohansey, 1st Bap. ch.	14.36
Pemberton, do. do.	24.25
Burlington, do. do.	49.42
do., do. Ind. Miss.	17.64
	67.06
Mount Holley, Bap. ch.	32.00
Trenton and Lambertown, Bap. ch.	51.45
Bordentown, Bap. ch.	38.00
Bridgewater, do. do.	38.00
Vincentown, do. do.	9.02
Cedarville, do. do.	11.00
Hightstown, do. do.	6.50
Sandy Ridge, do. do.	12.00
Jacksonville, do. do.	5.52
Middletown, 1st ch.	50.00
Plainfield, Bap. ch.	10.00
Freshhold, do. do.	25.00

Middletown, 2d ch.	31.10
Nottingham Square, do.	12.00
Williamsburg, Bap. ch.	7.00
Allowaystown,	30.72
Kettle Creek, for Indian Mission,	2.00
do. do., general fund,	2.00
	4.00
Patterson, 2d Bap. ch.	10.00
Weart's Corner, D. Hill	2.00
Upper Freehold	1.50
A friend	2.00
do. do.	1.52
Canton, Bap. ch.	12.00
May's Landing, Sunday school	2.00
	300.60

## South Carolina.

Welch Neck Association, John K. Mc Iver tr., per M. Mendenhall,	291.50
Darlington, Fem. Benev. Soc., Miss Mary A. Callett tr.,	60.00
Miss Sarah P. Callett, for the education of a child in A'sam,	25.00
	85.00
	376.50

## Alabama.

Mobile, St. Anthony Street Bap. ch., per George Y. Brown,	35.00
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## Mississippi.

Yellow Bush Association	36.81
Grenada, Bap. ch.	8.00
Providence, do. do.	5.00
Burton, do. do., for Burman bible,	10.00
Zion, do. do., for Bur. bible,	1.87
Liberty, do. do., do. do.,	11.32
Zion Association, do. do.,	31.88
Fellowship, Bap. ch., do. do.,	12.00
Bethany, do. do., do. do.,	5.00
A friend,	.12
per William Minter,	120.00

## Louisiana.

Clinton, Rev. Thomas P. Green	2.00
Mrs. Asenath M. Green	2.00
per R. C. Gordon,	4.00

## Ohio.

Greentown, Bap. ch., per Rev. Henry Comer,	10.00
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## Michigan.

Michigan Bap. State Convention, R. C. Smith tr.,	27.00
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## Legacies.

Eastham, Mass., Polly Smith, de- ceased, Freeman Mayo Execu- tor, per Rev. Mr. Litch,	12.00
North East, Dutchess Co., N. Y., John Gurnsey, deceased, Geo. Gurnsey and Joseph Reynolds Executors, per Rev. Dr. Bab- cock,	700.00
	712.00
	\$2741.29

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

APRIL, 1842.

NO. 4

## American Baptist Board of Foreign Missions,

### Tavoy.

#### NOTES ON SOUTHERN TAVOY.

Mr. Mason has furnished us with the following notes on Southern Tavoy, with the accompanying map, which was also sketched by himself, and it may be relied on as being most accurately drawn. The map, for convenience sake, we have placed on the third page.

This paper from Mr. Mason, deserves the special attention of every one who would inform himself upon the subject of missions to the heathen; for, although his remarks are made in reference to a particular people, they are, most of them, susceptible of general application.

My first excursion in this region, was through the Burman villages near the coast, among which I distributed a large box of tracts; and, although I have never heard of any results as respects the Burmans, I have met with one or two instances among the Karens that obtained them, of being rationally convinced of the truth of Christianity, through their instrumentality, though not converted. On my return, I came up among the Karen settlements in the hills east of the Burman villages. At Tamenmataoa, I met with a Karen prophet who had a curious temple, in which he and the inhabitants of the neighborhood were in the habit of assembling, to sing, pray, and consult the demons; but, professedly to me, with the design of worshipping God. I succeeded in persuading the prophet to consent to the destruction of many things in this temple that seemed to me inconsistent with the worship of God, and his own people burnt them up; while all promised to worship God as I directed.

I afterwards learned, that the pro-

phet was true to his word, but the people were so exasperated with him, because he would no more consult the demons, when they were sick, that they drove him out of the settlement. I saw him once afterwards in Tavoy, where he came to make me a visit. He professed himself a believer in Christ, and declared that he intended to live accordingly; but what became of him afterwards, I was never able to learn. At Pyee-khya, though no one appeared to give special attention to the truth, I found in succeeding years, that in one or two instances at least, the seed had fallen on good ground. A man and his wife early requested baptism, but I had so few means of becoming acquainted with them, that their admission into the church was deferred from time to time, till one of the parties died; but, I believe, in the faith; and the man afterwards received the ordinance at Mata. From Toung-byouk, I had the pleasure to see a little company of men and women come into my study at Tavoy, led by one of br. Boardman's converts that lived there, who had walked up to Tavoy to be baptized. Their baptism was deferred to obtain further evidence of their conversion; but they ultimately became the germ of a little church, that has gone on increasing slowly, in almost every successive year. It was pleasing to see, a few months ago, when I visited them, the improvement that Christianity had wrought in their external circumstances. The leading men, almost from the time of their admission into the church, abandoned their wanderings, and began to plant trees; and now, instead of nothing about their dwellings but the tall grass, almost as high as their houses, or a few plantain trees hung round with their dead

leaves, the eye is refreshed with the deep green foliage of the jack, and the citron bending under its fruit, with the graceful areca palm towering to the skies, and the red pine-apple crowded around its base. Exotics, too, are not wanting. A few mulberry, coffee and Bengal guava trees, brought from Tavoy, are distinguished by the stones piled around their feet to defend them from incautious steps; while indigenous flowers, as the fragrant clerodendron, "the pride of the Javanese," and the many-flowered jessamine,\* here and there entwining itself around the branches of the loftiest trees, diffuse their grateful odors all around.

The whole country depicted on the map is a field on which the seeds of truth have been sown broad-cast, some of which have sprung up here and there, with different degrees of vigor. In the valley of the Ka-nyen, west and south of Toung-byouk, are several younger members of families, who are impressed with the force of truth, and who would willingly abandon their demon offerings, and acquire Christian habits, were it not for the influence which the old people exert over them. Others, though not Christians, have Christian relatives, who pray for, and visit them; and I cannot resist the persuasion, that the Lord has some people to be gathered in on these banks. Pai, further south, has been the scene of hopes that remain to be realized. I have seen truth operating on the minds of men in that settlement, which, when left, has produced no fruit; though assistants have been repeatedly located there. One poor leper, however, that I encouraged to come to the hospital, in Tavoy, gave some evidence of being a Christian before he left, and several years ago, I baptized a native of this valley, who is now a useful assistant.

On approaching Palouk, we find here and there, as we go down Sau-to creek, people that are professedly convinced of the truth of Christianity, and who say that they expect ultimately to become Christians; while on nearing the banks of Palouk river, we find ourselves in the midst of a little Christian settlement, where there is a small church of twelve members, with several inquirers, in their neighborhood. Between this place and Pyee-khya, are inhabitants at short intervals, and that whole district seems to me, at least,

more like a Christian than a heathen country; for the great proportion of people met on the roads, are either Christians, or people professing themselves believers. At Pa-tsau-oo, I have baptized fifty-five persons, and at Pyee-khya, sixty-seven; all of whom live scattered here and there over the district, in small communities, in the midst of others more or less convinced of the truth of Christianity.

The Tamenmatao, and Palaw vallies are principally peopled with Pghos, and which I therefore regard as belonging to br. Brayton's parish; but beyond the Pgho settlements at the head waters of Palaw, is a small community of Sgaus; among them I have baptized seven persons.

There is no people, short of "the isles of the sea," that afford the encouragement to labor that the Karens do; no nation that, with Christian effort and the blessing of God, would so soon become a Christian nation. But then, those efforts are required, and that blessing is necessary.

It is to be feared that the magnitude of the work is not properly appreciated; and that the little successes at the commencement of the work have led some to reach the end in imagination, without treading the weary steps that lie between. The admission of members into the church, is only the beginning of our labors. To empty the dark chambers of their hearts of the trash with which they are so closely filled, and store them with the treasures of Christian truth, is no ordinary task. The immense chasm between a civilized and an uncivilized mind, is but little seen, except by those that are conversant with both. "When we think," says Brown, "of what man is, not in his faculties only, but in his intellectual acquisitions, and of what he must have been, on his entrance into the world, it is difficult for us to regard this knowledge and absolute ignorance, as states of the same mind." Now, such is the difficulty we meet when we contemplate the almost absolute ignorance of the mind of a Burman or a Karen, in connection with "a mind which is enriched with as many sciences as there are classes of existing things in the universe, which our organs are able to discern,—and which has fixed and treasured in its remembrances, the beauties of every work of transcendent genius, which age after age has added to the stores of antiquity." Intellectual poets, and still more intellectual phi-

\* The *Jasminum Multiflorum*, if I am not mistaken.



losophers have misled us with the idea, that "if all human science were to be divided into two portions, the one comprehending what is common to all mankind, and the other only that stock of truths which is peculiar to the wise and learned, this latter portion would seem very trifling in comparison of the other." However correct such opinions may be when confined to Christian and enlightened countries, nothing can be more erroneous if extended to "all mankind."

To picture in imagination the naked ignorance of an inhabitant of this country, divest yourself of all the knowledge that you possess, which is unknown to him. Take away your knowledge of the earth—its form, its internal structure, its minerals, its vegetable productions, the various races of birds, beasts, fishes, reptiles and insects that are found on its surface or in its waters; and the numerous tribes of men, their varied characters, customs, manners, religions, political institutions, civil and social state; and leave nothing on these subjects but what has fallen beneath your own observation, or been communicated orally by your untravelled neighbors, in a land almost shut out from foreign commerce.—Then take away your knowledge of history, of the various revolutions that have agitated the world; and of biography, of the numerous individuals that have figured on the stage as beacons to be avoided, or as examples to be followed; down to a few lying records or uncertain traditions of the previous history of your own country. Next dismiss all correct knowledge of the planets that roll over our heads; their distances, their sizes, their motions, and the various phenomena produced by their motions—of the tides that lave our feet, the rains that pour on our heads, the winds that whistle round our dwellings, the lightnings that flash in at our windows, and of the thunder that shakes the eternal hills—of chemistry, of geometry, of trigonometry, of mensuration, of surveying, of navigation, and of numbers, down to a knowledge of the first principles of arithmetic.

There still remains to be removed, all your acquaintance with the improvements in the arts, from the days of Tubal-cain, down to the age of railroads, gas lights and daguerrotype. All your knowledge of machinery in its various departments and wonderful effects; of agriculture, of printing, of

sculpture, of painting, and of medicine. Pause, my dear brother, at every item mentioned, and they might be increased ten-fold, and deliberately disrobe yourself of all the knowledge connected with it, and what a naked savage you will find yourself! Walk down Washington street, and stop before every various mechanic's shop and professional office; look at every different manufacture in the numerous stores; and after casting away almost all your knowledge of what you behold, look at yourself; and then, and not till then, you may form some correct conception of the mind of a Burman or Karen, as respects the single item of the stock of general knowledge. Not only is there the want of all this knowledge, but what is of still greater value, the discipline to which the mind is subjected in acquiring it, is also wanting. A mind without knowledge and without discipline, is the mind of a child; and such is the most favored aspect under which the minds of the natives of this country appear. To say they are full grown children, is saying too much in favor of their intellectual character; because it throws into shade their demonology, and its thousand auxiliary superstitions with which their minds are crowded. It may, however, be safely said, that their minds are characterized by nothing so much as a childish imbecility. In the first years of my labors among the Karens, I preached in Burman, and a Karen assistant interpreted into Karen; but so soon as I began to understand the language, I found that he retained the Burman idiom with all its inversions and complex sentences in his interpretations, which must have made half of what was spoken quite unintelligible to a Karen, who knew nothing of Burman. When I told him that he ought to take the sentiment and express that in Karen without regard to the Burman words or their arrangement; he replied, "I never thought of that. I never think anything about the meaning myself." At the time when there were only two or three tracts in the language, an assistant that I had placed at Mata, to teach school, not having books enough for his pupils, undertook to translate one from the Burman; and with the New Testament and numerous religious tracts before him, he selected one on astronomy, which I doubt whether he understands to this day; certainly he did not understand any thing about it then. Notwithstanding

a long acquaintance with the people has banished the romantic expectations in respect to their intellectual character, with which I entered the mission; notwithstanding my present expectations are of the soberest character, I am still, from time to time, truly astonished with some new discovery of their want of judgment and efficiency. A short time ago, I saw one of our best Karen assistants, when a stranger came into the *zayat* that he occupied, take down Luke, and after reading the first chapter, remarked to the man, "It is very good reading, but I do not understand it very well. I would not venture to explain it. Matthew I have studied; that I understand and can explain." Yet though Matthew was lying side by side with Luke, the propriety of selecting that to read to a stranger which he understood, and could explain, never seemed to occur to him.

The supporters of missions, and new missionaries may therefore be expected to attach too much importance to native assistants as independent agents. Facts, too, prove that such is the case. Mr. Malcom says, "Regular churches with pastors and deacons, should be formed at the earliest possible period in every place." No reasonable man will ask a better proof of the injudiciousness of this measure, as respects pastors, than the fact that he adds—"Ordained ministers are very few—in all the Burman and Karen churches, I found but one." Missionaries would be ready enough to ordain the assistants, if a thorough knowledge of their character did not forbid. I was intent, for several years after I entered the mission, on giving ordination to some of the assistants around me, as my printed journals to some extent show, but further acquaintance with the native character has raised insuperable obstacles in my mind; unless the circumstances were so peculiar that the ordinances were required to be administered where a native could go, but a missionary could not. We may see then, why "the missionary is all in all, and at his departure or death, every trace of his work may disappear." It is in the state of the people, and not because they have no ordained ministers. They are not very nice about church order. They would not be long in getting over the difficulty of having no ordained ministers. The single ordained minister, "in all the Burman and Karen churches," became such by baptizing some people, in a

wholly unauthorized manner, that wished for the ordinance when the teacher was away; and after he had thus committed himself, it was deemed best to ordain him.

The manifest inference to be deduced is, the importance of communicating knowledge to the people, and of disciplining their minds. They can learn as well as any other people if they choose. Here, however, we are met with another difficulty. Look back to the time when you were a "school-boy, crawling unwillingly to school," and you will find, that before you had acquired knowledge to some extent, you were utterly unwilling to make sacrifices to obtain it; and if your parents had been as ignorant as yourself, at that time, it is almost certain that you would not have gone to school at all. Now this is precisely the condition of the natives of this country—more especially of the Karens. Child and parent are alike ignorant, and, of course, alike unwilling to make sacrifices to acquire knowledge. What is called seeking knowledge for its own sake, is wholly unknown in this country. The children of unbelieving parents very rarely come to our schools at all, and it requires no small exercise of Christian principle for the Christians to send theirs; for it is very difficult to make them see any advantage in learning, however plain they may appear to our eyes; and as we have to keep repeating the exhortation for them to have their children instructed, they naturally enough take up the idea that they are conferring a favor on the missionaries, when they send their children to school.

As a general thing, neither parent nor pupil feel under any obligation to the parties that provide them food, and raiment, and books; nor to those that bear with their perversities, in part to them patient instruction, and watch over them in sickness. The reason that mission schools are so crowded on the other side of the bay, is, that English is taught in them, and a knowledge of English opens the way to many profitable employments; which is a sufficient inducement for the money-loving Hindoos to risk their children among the missionaries. We have no such inducement to offer, and hence the difficulty of the work. Still the difficulty must be met, but it must be met by more adequate means than have hitherto been used. In the Tavoy and Mergui churches (Karen), there



must be more than five hundred members; yet if Mrs. Wade should even get back this season to keep school, there will be scarcely five per cent. of children under missionary supervision. There *must* be more *direct* labors among the people, or every thing, instead of advancing, will go retrograde. There *must* be more preaching, more teaching, more praying, and more permanent labors among them, if they are ever elevated to the rank of a Christian nation. God has providentially thrown them into the arms of the American Baptists, and if they do not put forth efficient efforts for their renovation, no ordinary amount of guilt will rest upon them. To the Sandwich Islands, embracing a population of some 100,000, the American Board have always directed special effort, because they were, from the first, a people of special promise. In January, 1840, they had, male and female, eighty-six missionaries, and they are now reaping the reward of the judicious cultivation of a promising field, in the thousands that are "asking the way to Zion, with their faces thitherward." Do so with the Karens, and it is as certain to my mind as that the sun will rise to-morrow morning, that the like results will follow.

There is another reason why the Board should fully occupy the ground without delay, and that is, the Catholics have their eyes upon the Karens, and there is every reason to believe that they will ultimately take measures in earnest to form stations among them. The only reason, that I heard a priest offer, for not doing it now, was that they had not money enough to form such an establishment among them as he deemed necessary to ensure permanency and success. Now, we know that the Catholics never want money long for such objects, and we ought to learn a lesson from what is going forward at the Sandwich Islands. The Karens seem to be well known in France. I sometimes see "*Les Annales de propagation de La Foi*," and in one of the recent numbers I find, in an article on India, the Karens spoken of as a promising field for their operations, without the most distant reference to the labors of Protestant missionaries. One would think from what is there written, that no attempts to evangelize them had yet been made. In other places, however, they condescend to notice Protestant missions in India, but it is only to prove by Mr.

Malcom's book, from which they furnish numerous extracts, that they are a complete failure. They say, that according to Mr. Malcom, the only question is, whether the present course under some modification ought to be continued, or the work of missions be abandoned entirely. On the same authority, they speak of those that have been educated in the mission schools as being worse in their conduct than heathens. I have seen nothing, however, in the book, quite so bad as this. They profess to translate an article from a *Protestant* paper in Boston, containing these doctrines, and this article, or Mr. Malcom, I forget which, is made to speak of the "*succès incomparablement plus grand*," which has accompanied the labors of Catholic missions. To any one disposed to compare Catholic with Protestant missions, to the disparagement of the latter, as has often been done, I would recommend these "*Annales*." The journals that they contain of the Catholic missionaries in India, let us into the secret of their wonderful success. It will be seen, they themselves being witnesses, that their converts are pagans still, that the change is in name, not in heart. In one number, a missionary, after describing rites of the Catholic Christians which correspond precisely to heathen ceremonies that I have seen performed by the Hindoos, with the mere change of idols, adds,—"Pagan rites will be easily recognized in them, but the spirit of the church has always been to comply with the weakness of our nature, and to accept, when applied to the service of God, every thing which is not absolutely reprehensible in the religious customs of the nations." In another letter, a priest visiting a distant part of the country, says, "I have found the people more idolatrous than Christians." Now, I appeal to you if it be not *cruel* to compare, as is sometimes done even by Protestants, the success of Protestant missions with such success as this.

A very gentlemanly Catholic priest was settled here a year or two ago, and I made his acquaintance with the hope of being useful to him. I thought over numerous champions for the Protestant faith who had been priests and monks, and felt encouraged to attempt the conversion even of a jesuit. But alas! success has not equalled my expectation. I have found him as blindly devoted to his church, as ever man was in the darkest ages of popery.

Like all Catholics, with whom it has been my fortune to become acquainted, though one of the politest men of the politest nation, he can hardly be civil when his religion is attacked. I lent him Nevins's *Thoughts on Popery*, and he returned them to me with some running notes on the work, in which there is a sufficient sprinkling of "it is a lie," and "a new lie on your part, Mr. Nevins." Still, he is certainly the most liberal of his class with whom I have met. He was among the southern Karens some time ago, and the Christians that he visited told me that he said to them, "Well; you are believers. Very good; I will go where the people have not yet believed." Such conduct is certainly handsome; and if we do not occupy the ground, I see not how we can reasonably complain of him as an intruder, should he enter in. I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uninstructed, their children are growing up in ignorance for want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezek. 3: 18, 19 come to my mind. I have delivered my soul.

#### ARRACAN.

##### JOURNAL OF MR. ABBOTT.

The following journal, by Mr. Abbott, embracing a missionary tour among the Karens, including a period of nineteen days, from Dec. 24, 1840, to Jan. 13, 1841, during which he baptized fifty-seven persons, will be found to be deeply interesting. Our missionaries, it will be recollected, are for the present excluded from the Burman dominions. Missionary labor is confined for the time being almost exclusively to the Karen population of those dominions, and this is performed through assistants. The Karens are a people made ready for the reception of the gospel, nor does their conversion to Christianity seem to be at all retarded by the

great persecutions to which they are subjected. All our missions among this people seem to be enjoying a good measure of prosperity, which should be an occasion of devout thankfulness to Almighty God.

It will be seen from Mr. Abbott's journal, that there is a difference of opinion among the Burman authorities as to what course should be pursued towards the Karens in consequence of their tendency to embrace Christianity; and there is some reason to hope that a fear of their emigration to the British possessions—an event which we think not improbable, should their present disabilities be continued—may lead to milder measures.

Dec. 24, 1840. Commending my wife and son to the care of that God whom we serve, left Sandoway at 10 o'clock last evening, for a visit to the Karens on the eastern frontier of this province. Am indebted to the kindness of Dr. Morton for his schooner of some 15 or 20 tons for my trip, free of expense. As the sailors required none of my aid or advice, I enjoyed a quiet night in my berth. Awoke this morning at day light, finding myself far from land, "out to sea."

The coast presents one continued succession of broken, irregular hills, covered with jungle—apparently one vast howling wilderness,—the Arracan mountains, far away in the distance, rearing their majestic heads above the dense masses of clouds which hang around their base. There are villages along the coast, but they are "few and far between," situated on the small streams which flow from the mountains, and being surrounded by trees and shrubbery, cannot be seen from the sea. In many places, the hills extend quite down to the shore, and not unfrequently, high rocky points project into the sea a mile or more, rendering the navigation of the coast, dangerous in the extreme. Where the coast is level, it is mostly covered with groves of mango trees, and at high tides with salt water, and from these marshes, which in fact cover a great part of the level lands of Arracan lying on the coast and large rivers, arises a miasma impregnated with fever, and cholera, and death.

25th. The wind was high through the night, and our little schooner rolled from side to side, obliging me to use some exertion to retain a place in my berth. Weighed anchor at day light, and the wind being still favorable, our little bark

bounded over the waves in grand style, till 2 o'clock, P. M., when we anchored in the mouth of a small river, off Goa. Immediately went on shore, and walked through the place, which is delightfully located on the north bank of the river, near the sea, and being surrounded with cocoa-nut trees and other shrubbery, is altogether a charming spot. There are some one hundred families, all Burmese. A plain extends back a mile or more to the hills, and up the coast, ten or twelve miles, dotted with small villages. The land being excellent, affords an inviting field for cultivation and pasturage.

I take lodging while I remain, in a small zayat, erected on the beach for the commissioner of this province, who is expected here soon. Reports are rife in town, relative to the excitement near Bassein, arising from the Karens learning to read the "white book," (a term applied by the Burmese, to Christian books and tracts) which the Burmese government consider quite equal to open rebellion.

26th. Spent the day in the zayat, surrounded by groups of people who came to get a glimpse of the "foreigner," excited by curiosity. One character among the number, who appeared to be the oracle of the village, came up and asked for a book. I gave him a volume of bound tracts, and although he was very talkative and self-conceited, I refused to enter into a discussion with him relative to the merits of his creed. When he had talked himself out, I succeeded in gaining his attention, while I preached to him the gospel, and pointed him to the Saviour of the world, as fully as my limited knowledge of the language would enable me. The group which had collected, listened in silence. I find there are books and tracts in these regions, which were received from missionaries at Rangoon. Many of these books are read, and away in this mountainous wilderness very many of the people are acquiring a knowledge of the Lord. At Bassein the officers of government lately made search, not only among the Karens, but also among the Burmans, and a large number of books were collected, and burned publicly in the streets. Still there are very many dispersed through the country, where they will remain concealed, I trust, from the vigilance of official search.

27th. Sabbath. "This is the day the

Lord hath made," but O how different are the scenes here witnessed, from those which cast such an impression of joy and gladness upon this blessed day in Christian lands! One Karen Christian only with me during the day, who sits in a corner of the zayat reading his Bible. A few people call at the door, and cautiously look in to gaze at the stranger. One Karen man from a small village near, came in at evening, and asked for baptism. He and his wife are the only Christians in the village, all the others being decided opposers. As I am to remain near a few days, deferred his baptism, that I may have a better opportunity to enquire into his character.

28th. As the larger Karen villages are still further south, left Goa at day break this morning, and ran down the coast with a good breeze, and anchored at evening at the mouth of a creek. A small Burman village lies on the shore called Megezzen, and the Karen villages up the stream are known by the same name. Too late to go to the Karen settlements this evening, am consequently obliged to spend the night on board.

29th. Left my vessel at sunrise in a small canoe, and in three hours reached a Karen village of fifteen families. The people immediately assembled in the house of their chief, which is prepared for holding worship. The gospel was first preached here, two years ago—soon after my visit to Bassein. There are Christians in every family. A few I have baptized at Sandoway—others have been waiting impatiently for me to visit them at their own homes. An old Karen chief from one of the nearest Karen villages on the Burman side, about two days distance over the mountains, informs me that the Karens in that section have been fined a large sum for learning to read the "white book." His share of the fine amounted to eighty-three rupees. He has come over this side, to select a spot to locate, hoping to escape, with all his family, from the oppression of the Burman rulers. At evening, forty at worship; seventeen asked for baptism.

30th. Baptized ten in the morning. A more than usual solemnity pervaded the congregation, and the season was one of joyful interest to my own soul.

31st. Baptized thirteen; all live in this village. After the strictest enquiry both in public and private, relative to their moral character, the

evidences of their change of life were fully established. All have been Christians more than a year, and they have acquired an amount of Christian knowledge almost incredible. Myat Kyau, one of my best assistants, lives here, and is the pastor of the church in the village. He is a good man, studied with me during the rainy season at Sandoway, and is prepared to instruct and guide the people in the way of life.

Bléh Poh came in from the Burman side during the day with a company of friends. He gives a more detailed account of the oppressions of the Christians near Bassein. He states that eleven Christian chiefs (whose names he mentions) have been arraigned before the tribunals of their country, imprisoned and fined, for embracing the religion of Jesus, and learning to read the "white book." These Christians are the magistrates (in petty matters) of their respective villages, under higher Burman officers—and are the patriarchs of their people. Some of them have sixty and eighty families, others only eight or ten, under their jurisdiction. Although they were fined in all eleven hundred and eighty one rupees, they deem it a light oppression, as the people of their charge are mostly Christians, and the sums were cheerfully raised by voluntary contribution. A question naturally arises, whether they can, consistently with Christian principle, pay such fines. They have their choice—pay the money or suffer. And it should be understood, that a refusal to pay such a tax, would be construed into open rebellion. And woe, woe! to the man in that land of despotism, on whom that accusation falls!

The Christians are not required to give any pledge to worship the priests or pagodas, or to renounce their faith. When these chiefs were called up before the governor of Bassein, they were asked if they worshipped the foreigners' God, and read the "white book?" "Yes," replied one, "and many of the Burmans also, your own people, read the 'white book.'" After a few similar questions, the governor told them they were fined so much; and committed them to prison till the sum should be paid. They were treated with a good deal of kindness for prisoners in Burmah. Their friends hearing of their confinement paid the money, and they were liberated. What would have been the result had they refused to pay the fine,

I think it not difficult to conjecture,—tortures and death!

The Christians deem it a special interposition of divine providence, that their rulers were allowed to go no further, and that they escaped any severe suffering, without (as they think) the sacrifice of Christian principle. Did the Burmese officers require them to renounce their religion, I think many among the thousands who are nominal Christians, would equivocate to save their lives. But a great many, I am confident, would suffer martyrdom with unwavering fortitude.

Jan. 1, 1841. This first day of the new year has been one of painful interest to my soul. Several of my assistants arrived in the morning from the Burman side, having eluded the grasp of their pursuers, who were sent by the governor of Bassein to apprehend them. They left their homes in the night, and made their way through the jungles to this place, where they expected to find me, as I had appointed a meeting here some four months ago. If these assistants are caught, new trials and sufferings doubtless await them.

Preached at evening to a large and intensely solemn congregation, from "Christ, the good shepherd."

2. Baptized eleven in the morning, who are from a neighboring village. In the afternoon lectured my assistants from Titus i. 6—12. At sunset held a meeting, and nineteen asked for baptism, who have come in during the day from villages near. In the evening expounded the parable of the "Tares of the field." After evening service, my old companion—"great heaviness of heart"—entered my bosom. Not the first time I have invited such visits, by attempting to pierce the gloomy cloud—so portentous, that hangs over the heads of the disciples of Jesus.

3. Sabbath. After morning service, baptized nineteen—a more solemn company of Karens I never saw together; never did I enjoy such freedom in preaching to them the gospel.

4. In the morning Shway Meing arrived from the east, with several associates. He has been wandering about in the jungles eleven days to reach this place to meet me, when it is only four days in a direct course. A friendly Burman officer informed him some time since, that he must keep himself quiet, as the governor of Bassein had his eye particularly upon

him, as a leading character among the Christians. This man moreover felt himself implicated in the accusations against "Shway Meing," as the latter lives within his jurisdiction. As the affair became more threatening, he told Shway Meing that if he would save his life he had better renounce his religion at once. But being assured by this faithful disciple, that let what would come he never would deny his Lord, he replied, "then you must flee." Soon after, a Karen Christian informed Shway Meing that men were coming in pursuit of him. Leaving his family with a brother, he retreated to the back villages.

His friends immediately pulled down his house, (which by the way was not much loss, as a few days labor will rebuild it,) and when the officer arrived, finding not even a habitation, they gave up the pursuit.

In conversing with Shway Meing, I asked him why he presumed to come to the English territory, to see me at this critical juncture, knowing as he did that that fact, if known to the Burman rulers, would, in case of his apprehension, exceedingly aggravate his sufferings. He replied, "I wished to come and see the teacher's face, hear his voice, and go home and die."

Baptized nine at noon from the Burman side, and distant villages to the south in this province. One of the number is a brother of Bléh Poh. During his examination I enquired of him, whether he would be able to endure persecution, and if necessary, suffer death, or whether he would deny his Lord? He hesitated, and rather thought he should not do as Peter did. I asked him if he dare testify before God and that congregation, that he would endure unto death? "I am afraid, teacher, I dare not." I needed not so solemn and fearful a declaration, to convince me of the genuineness of his conversion, but had other reasons for wishing to elicit a direct answer. I had learned from the assistant that his character was unimpeachable. But a large congregation were waiting in breathless silence and anxious expectation, so that it was impossible for me to recede. I asked him the third time—he still hesitated—I pressed him for a reply. He bowed down his face to the floor and wept. The stillness of the grave pervaded the assembly. He raised up his head, the great tears rolling down his sable cheeks, and said, "I think—teacher—I

shall not deny the Lord—if he gives me grace—I can say no more!"

It has fallen to my lot to baptize more than 400 Karens since I have been in the land,—but never have I enjoyed so delightful and satisfactory baptismal seasons, as during the last few days. Our Jordan, a small stream running down from the mountains, overlooked by scenery wild and beautiful,—the congregations attentive, solemn and joyful,—the dense forests resounding with songs of praise from a hundred happy converts, plighting to heaven their baptismal vows—an emblematical grave giving up its dead to "newness of life,"—the presence of the Lamb of God *hallowing* the scene and setting upon the observance of His own institution the seal of divine *love*! God Almighty bless these converts, and preserve them blameless to the coming of the Lord with all his holy angels!

At evening, after a farewell charge to the disciples, got into a small canoe to return,—all my assistants and many others "accompanying me to the ship." The hour had arrived when I was to part with these beloved men,—and it was an hour of sadness. Most of them were to return to Bassein, "not knowing the things that shall befall them there," but assured "that persecution and afflictions abide them." They reluctantly shook my hand, one by one, saying, "pray for us,"—and departed. My own feelings were indescribable.

5. Baptized fifteen this morning, soon after midnight. After the assistants and people had left us last evening, I retired to my berth being fatigued and exhausted. At a few minutes past nine o'clock we heard Karen voices on the opposite shore. I went on deck, and found they had come a long distance to see me, and be baptized; hoping to reach the place before I left. The first question was, where, and how shall we meet? My schooner was anchored in the middle of the stream, and without a boat. There was not a house or shelter of any description, or even a canoe on the bank where they were, and the Burman village on the other side, was some distance inland. The Karens called many times to the villagers to come with a boat, and take them across; but called in vain, as no answer was heard. With the flint and steel, (a universal appendage of these children of the forest,) they struck a fire, concluding to sleep on the sand, and return in the

morning unbaptized, after all their efforts, and after having been so near the teacher as to hear his voice. Mothers with infant children were in the company. But providence favored them. After an hour or more, two women were seen on the opposite shore, to whom we called for aid. They launched a small canoe, and one on each end with their paddles rowed across the river, and taking the Karens two or three at a time, finally ferried them all over; then came to the vessel, and took me ashore. We walked two miles to a small Karen village, and found the assistants engaged in a prayer meeting. I made enquiry relative to those who had come to be baptized, and as several of the assistants were acquainted with them, and all agreed in receiving them, I baptized fifteen in a small stream near the village. As there was a full moon and clear sky, we needed not the light of the sun. After commending them all to God, I left them some time past midnight, and returned to my vessel. Awoke this morning at daylight, after a few hours sleep—"out to sea"—as the sailors weighed anchor before daylight. A severe headach reminded me of my exposure to the night air, and of my fatigue the previous evening—and I feared a jungle fever. A powerful dose of medicine has relieved my head, but prostrated my strength, and for the first time in my life, I have been really sea-sick. No wind through the day, and obliged to anchor at dark in sight of Goa.

6. Arrived at Goa at two o'clock, P. M.; was glad to find Capt. Bogle, the Commissioner of Arracan, here. He has come down the coast to enquire into the condition of his people,—hear complaints, and redress grievances. He invited me on board his vessel to dine with him,—a privilege I gladly availed myself of, as I have been from home several days, and am rather hard up for provision.

While walking on the beach at evening, heard a Karen voice behind me, saying "Teacher, will you baptize me now?" I returned, and taking a seat in a Burman zayat, found several Karens who had come to meet me at Goa, previous to my return to Sandoway. The man who asked for baptism has no acquaintance here, who can vouch for his character, and as he intends to see me at Sandoway soon, have deferred his request for further consideration.

8. Weighed anchor yesterday morn-

ing, and sailed for home, accompanied by seven Karen boys, who go to Sandoway to study. Wind fair in the morning, but changed toward evening, and increased to such a degree that, according to human views, we were in peril of our lives. At sunset it blew with such violence directly against us, that we were obliged to put back, and let our vessel drive. The Karen boys were all very sea-sick. The night continued very tempestuous, and we were emphatically in the deep. The waves broke over our little bark at a fearful rate. I ascribe our preservation to the merciful watch-care of divine providence. We were driven down the coast past Goa in the night, and this morning found ourselves where we were day before yesterday. The wind abating, we were enabled to regain our way in part, by using the oars; and at evening anchored in the river at Goa. I intend now to return to Sandoway by land, my Karen boys preferring "terra firma" to the sea, and desirous that I should accompany them.

9. Left Goa mounted on a little lame pony which I hired for the journey, and which will hinder more than aid me, I fear; my saddle something like my old grand-mother's "pinion," my bridle a very good string. The Karen boys and old Bengallee cook, follow in the rear, "single file." In a civilized land, I suppose we should present rather a grotesque appearance. Travelled over a beautiful and fertile plain till eleven o'clock, when we came to a cluster of Karen houses containing half a dozen families, only one of which is Christian. At evening nearly all the people in at worship.

10. Sabbath. After morning worship, examined and baptized three, one from Bassein, and a man and his wife who live here. The people of the village have become strongly attached to the rites of Búdhism, and are decidedly opposed to the gospel. "The kingdom of heaven has come nigh unto them."

11. Started this morning at three o'clock. As our way was through the jungle, the light of the moon was soon obscured by overhanging branches and foliage, and we made but slow progress over the rocks, roots, and logs. At daylight came out upon the beach, and found good travelling till nine o'clock, when we came to a small Burman village and breakfasted. During the day passed two or three other small villages lying on the coast, around

which are small cultivated fields, otherwise one impenetrable jungle, uninhabited, except by wild beasts. And were it not possible to travel on the hard sandy beach, I see not how a path could be made from village to village.

12. Told my old cook to call me at three o'clock in the morning. After a quiet, refreshing sleep, I heard "Sar, Sar," and on looking at my watch found it only half past one o'clock. Drank a cup of tea, ate a dry biscuit, and started. As our way is still on the beach, with a light moon, it is more pleasant travelling by night than in the heat of the day. Passed a small village at five o'clock, A. M., where we left the beach entirely and found a passable track through the jungle. Passed another small village at ten o'clock, whence till sunset not a sign of a human being or habitation. The jungle trees are larger than yesterday, and the boughs meeting over head, form a delightful shade, so that we travel through the heat of the day with perfect comfort.

13. Slept at a small village called "Me Groung Yéh," which being interpreted, is the "Ferocious Alligator." Started at three o'clock as usual,—took the precaution to provide lights for the dense jungles through which we were to pass. At nine o'clock all my Karen boys gave out—the old cook said he could not *keep up*. I hired a Burman man to guide me through the jungle, determined if possible to reach Sandoway in the evening. At three o'clock P. M., ate my dinner, which consisted of dry bread, some three weeks old, and told my guide I must reach Sandoway before I slept. He tried to dissuade me from going further to-day, said we should be obliged to lie out in the jungle among the tigers and wild beasts; but for a fair reward he ventured to go along, and point out the way. Reached home at seven o'clock. Dr. Morton's schooner, which left Goa when I did, arrived two hours before me.

14. Karen boys and our faithful old cook arrived to-day. Two or three of them are threatened with fever.

28. Mounng Mway, one of the Rangoon assistants, arrived to-day from Ponan, a Christian village, two days east of Rangoon—accompanied by a man from a village in that neighborhood who has come to be baptized. I have not heard direct from Rangoon for several months, and am rejoiced to

learn that the disciples of Christ in those regions are enjoying quiet and rest from persecution. There are several cases of discipline—some who have appeared well, and asked for baptism, are halting; others again in the vicinity are coming out decidedly on the Lord's side, and are desirous of baptism. Mounng Mway is the pastor of Ponan church, conducts the meetings, teaches the children to read, attends funerals, &c. &c., and occasionally itinerates and preaches in the surrounding villages.

31. Four asked for baptism. One lives near by, the others from Bassein and Rangoon.

Feb. 1. Tong Byoo and Mounng Yé returned to us to-day, after an absence of five months. They left us on the first of September, and went to Bassein, Pantanau, and Rangoon, and spent several weeks with their friends at Maubee. A month ago they started to return, and on their way preached through the villages north of Maubee, crossed the Irrawaddy some five days above Rangoon, came on to the west across the country to the north of Pantanau and Bassein, crossed the Arracan mountains, and reached the Bay of Bengal three days south of Sandoway. They relate the success attending their efforts with a smile of joy. The people at Maubee are very anxious to see a teacher, and wonder why I did not return to Rangoon, instead of coming to this place; notwithstanding they are fully aware, that any direct intercourse with a foreigner, under the present state of affairs in Burmah, would inevitably involve them in difficulty.

7. Sabbath. Baptized twelve; one from Rangoon, nine from Bassein, and two live here. They have all been with me a week, affording sufficient time to examine them satisfactorily. Among the number is a little lad who ran away from his father's house, to avoid being "pressed" into the service of the devil—his parents being decided "devil eaters."

9. Fourteen Christians left us for their distant homes at Bassein and Rangoon. I sent letters and circulars to assistants. They took 650 books to disperse among the reading people of the jungles. I left more than 4000 at Megezzin, which are all dispersed, the greater number in Burmah.

16. Two assistants came in from Rangoon, Myat Kyau and Oung Bau. Myat Kyau is the pastor of Megezzin

church in this province. Some forty-five days ago, I sent him on a tour to the east to enquire into the state of the churches, as I had not then heard from them for a long time. He spent several days at Pantanau, visited "Ko Thah-4," the pastor of the Burman church in Rangoon, and thence went to Maubee. Oung Bau, the pastor of Karen river church, one day north of Rangoon, accompanied him on his return. They brought letters from several, one from the old Rangoon pastor. The old man enjoys tolerable health, preaches quietly, and encourages the few disciples there in the way of life. He speaks of the excitement in Rangoon, arising from expectations and fears of the people relative to the visit of the king; thinks it by no means desirable that a missionary visit Rangoon at present. It is the prevailing opinion there, that if the king or his son does come down to the lower country, the end will be a war with the English.

23. Assistants returned to Rangoon. During their stay have endeavored to impress the truth upon their minds, that *they* are to *lead* the host of God in Burmah—that they must not lean upon missionaries, but upon God, and I am looking forward to the time when some of them will be deemed worthy of ordination, that they may fully discharge the duties and obligations of pastors. My meetings, intercourse, and parting, with these dear young men, have been most solemn and interesting. The prosperity and perpetuity of the kingdom of Christ in Burmah, is dependent, under God, on their fidelity and zeal.

March 14. Sabbath. Baptized three from Rangoon.

15. Small-pox is reported to be in the place, therefore dispersed our class of Karen boys who are studying English under Mrs. Abbott's tuition. There were ten of them; they had just begun to make perceptible progress, but not one of them has had the small-pox, and we think it best to send them away as the hot season is just commencing, notwithstanding they would have remained and hazarded the consequences, had I given my approval.

16. Baptized three who came yesterday; all appeared exceedingly well.

28. Sabbath. Fifteen Karens at morning worship, who arrived a few days ago from Rangoon and Bassein. Nine asked for baptism,—were received, and baptized at sunset.

31. Sent a circular to the assistants at Rangoon, advising them to endeavor to make their way overland to Maulmain. I have had a correspondence with br. Vinton on the subject, and as he is nearer Rangoon than I am, he can take charge of the assistants there, providing they can pass and repass the eastern frontier of Burmah. They will meet with obstacles, and must be cautious; still I hope a good many of the Rangoon Christians will be able to go and study a part of the year at Maulmain.

April 1. How invaluable, yet how little appreciated are the privileges and enjoyments of Christian society! Yesterday we were cheered by the arrival of our beloved brother and sister Stilson, from Ramree. Shut out as we are from the Christian world, we count such seasons of social and religious intercourse among the most precious of our earthly blessings. Our friends have come to spend a few days at Sandoway for the benefit of their health. Two Burman assistants have accompanied them, and during their stay the poor deluded idolaters around us will have the privilege of hearing from their own countrymen, the gospel of peace.

12. Br. Stilson baptized three Karens to-day. His address being in the Burmese language, the Burman congregation who were assembled on the banks of the river were enabled to understand the nature and design of the institution of baptism. During his prayer all was quiet and solemn, and I witnessed the administration of the ordinance with peculiar satisfaction.

14. Br. Stilson baptized another Karen yesterday; and at evening left us with his family, to return to Ramree.

We have been in Sandoway one year—have experienced, and witnessed much of the goodness of our Heavenly Father. Surrounded by disease and death, we have enjoyed very good health. Eight Karens have died on our compound during the year, and the cholera has swept away one eighth of the inhabitants of the land, in three months. "Eastern Golgotha" is a term not inaptly applied to Arracan.

More than 6000 books have been distributed among the Karen Christians of this province and Burmah, consisting of the "Evangelists, tracts, hymns, books," &c. &c., and these "white books" have cost the disciples around Bassein nearly 1200 rupees. I



have seen all the assistants in Burmah with one exception, and given them such counsel as the trying circumstances which surround them seem to demand.

One hundred and eighty-four have been baptized "in the likeness of the Savior's death." All these are dispersed among a Christian population in this province and in Burmah. At Megezzin in this province, five days south of Sandoway, is a church of forty-four members. At Bombee, one day farther south still, is another church of thirty members. At Sandoway there are three baptized; and from Rangoon, five. The remaining one hundred and two, reside in thirty-six small villages in the vicinity of Bassein. They are principally the leading men of their respective villages, who have come over and received baptism on this side the frontier. There are several other villages decidedly Christian, but the exact number I have not satisfactorily ascertained, neither can I determine *precisely* the number of families in those thirty-six villages. According to my present knowledge, however, about twelve families in each.

Before the persecution, they had worship on the Sabbath, in some convenient place, where all the village assembled, listened to the reading of the scriptures, singing, prayer, and exhortations. Since the jealousy of the government has been aroused, they have been obliged to be more cautious, assembling in small companies of two or three families, and in some places where "informers" are stationed, their meetings are broken up entirely, except that sometimes in the night, when their enemies are asleep, they stealthily meet to worship God. My last accounts from Bassein are more cheering. The principal officers of government at Bassein are divided in counsel, relative to the course to be pursued with the Karen Christians. Some are for severe measures, others are inclined to tolerate the "new religion," fearing, as I apprehend, the Karens will emigrate to this province in a body—an event which I should deprecate at present, as it would involve consequences the most fearful. Our consolation is,—the Lord reigneth," and will avenge his own elect.

## Siam.

### LETTER FROM MR. GODDARD.

Mr. Goddard writes under date of Aug. 25, 1841. Mrs. Goddard, whose health has been indifferent much of the time since she has resided at Bangkok, was better than usual. Mr. Goddard was hoping that the cold season which was approaching would be beneficial to her. Otherwise, he was expecting to be obliged to make a voyage to China. He thus alludes to the health of his wife, and the probable results of a visit to China, in its bearings upon the mission.

I hope a longer residence here, and the cool season, will do something for her; if not, there will be very little prospect of her living here through another hot season. I do not recollect whether I mentioned before, that Dr. Bradley advised a voyage to China. I may yet be driven to that necessity. If I should, I think the providence of God would be visible in it; for I should anticipate great benefit in reference to my appointed work from a short residence in or near China. Indeed, aside from this necessity, were it not for the need of more laborers *here*, I should very much desire to spend a year or two there; and I think that about a year hence would be the best time, in reference to the state of my studies, to go. I have recently, *in order to give variety to my studies*, been translating Genesis; and the attempt has brought out to my view, more distinctly than before, some of the difficulties attending the work. I am satisfied that it would be well for me, after pursuing my present course of studies a year or so longer, to attend to the mandarin dialect. This, at present, can be done *only in China*; at least, it cannot either here or at Singapore, for want of a teacher. Another thing of importance is, a better teacher could be obtained in China, than elsewhere. Scholars who succeed in winning the prize at the literary examinations, do not leave home. They have too fair a chance for office and emolument in China, to allow them to wander away on a mere uncertainty. I have not been able, either here or at Singapore, to hear of one who had obtained even the lowest "*degree*" of literary honor. We get teachers who are good enough to teach the rudiments of the language, and they answer very well for a person

who aims only at such an acquaintance with the language as will enable him to read, and preach, and converse. But I think that a more thorough knowledge of the language must be acquired, before any thing that will be permanent can be done in the way of translating. Should a person become attached to a good teacher in China, he could probably bring him with him if he wished to return to this place.

I need not speak of the benefit which might be derived from association with the most advanced students of the language residing in or near China, and of some other minor advantages which will suggest themselves to your own mind. I could not, however, leave here, while the mission is in its present state. As I look on br. Dean's pale and emaciated countenance, I cannot but fear we shall ere long be deprived of his assistance, his counsel, and his prayers for this people. At least, should he be left to sustain the burdens and responsibilities of the mission alone, I should fear the consequences. But aside from this, if we had our present number doubled, I think we should accomplish three times the amount of good we now can. Our efforts by way of tract distribution, visitation and familiar conversation, are interrupted by so long intervals, that they lose a large part of their effect. We have an interesting and encouraging interview with a person—his attention is arrested by the new truths which we communicate—he gets some ideas of the truths of the gospel, and is about half persuaded to come in to our Sabbath worship. Thus we leave him. Days, weeks, and sometimes months pass, before we can call again. By that time he has forgotten almost all we before said to him, and we must begin anew. Or, if we adopt what is perhaps the better course, of confining our efforts to a number so limited that we can see them frequently, how very few of the millions of the present generation can be made acquainted with the gospel. I can do very little, and br. Dean for some time has not been able to go out at all in this way. He has indeed wholly given up this department to me for the present. Of course, with the study of the language for my principal employment, you can judge how little can be done. I however, keep our assistant, Keok Cheng, employed in distributing a few tracts; and sometimes go with him myself, and sometimes send with him the

school teacher, who has been a member of the church for more than a year; or my own private teacher, who, I am happy to say, gives considerable evidence of conversion, and has applied for baptism. In this way we do something. Almost every Sabbath we have some new hearers who are brought in by means of these efforts during the week. Sometimes they continue to attend for some time, and we now have a few interesting inquirers. Others come a few Sabbaths, and then leave. But of the thousands of Chinese here, who are perfectly accessible, and who are, in every respect, a *hopeful class* of hearers, we are able to bring but very few within the sphere of our influence. Not that we cannot make them understand us, or feel the power of the truths which we communicate, but because we have each only one body, and that a *weak* one, and one mouth, and that a *stammering* one.

I have read with some solicitude, an article in the Magazine, January, 1841, copied from the Missionary Herald, containing a letter from the missionaries at Singapore, relative to the Chinese language. That letter represents the acquisition of Chinese language as impossible, and seems to discourage further effort, at present, for that people. I do not wish to say much about the difficulty of the language, for it certainly is sufficiently difficult; and every one who engages in it, must gird himself for an arduous work. I will not say, that by even ten years hard study a person can become able to preach with entire freedom and correctness in Chinese, but I will say, that in a much less time, persons of no extraordinary ability, and with scarcely tolerable health, have become able to present truth to the understandings, and press it on the hearts and consciences of Chinese, until it has proved mighty in their hopeful conversion to Christ. We have occasion for the most humble gratitude to God, that he has given us so *satisfactory* evidence that it is not a vain thing to labor for the conversion of the Chinese.

The Chinese mission is often looked upon *only* in its prospective bearing on China; and in this light it is very important. Even here, we have three young Chinese teachers of good education, *hopefully pious*, who, with a little more instruction in Christianity, would make excellent missionaries to China. But I am not willing that the subject should be viewed exclusively

ancles, and a string of silver coins around the neck; these are usually heir looms in a family, and in turn grace all the young olive branches as they shoot forth.

Infants are slightly, if at all clad, and there is no custom among these people tending to produce any deformity of limbs, which from the birth are allowed free development, nor is any care taken to prevent exposure to either sun or rain. Infants are seen in the houses of all the villages crawling about alone, and as soon as old enough to get down the, so called, stairs of the raised floors, they are to be found in groups amusing themselves without any control, and naked as when born. The girls clothe when five or six, the boys seldom submit to the restraint till eight or nine years old. This freedom enables them to exhibit in youth well made persons, tends to much personal activity, and inures them to subsequent exposure, without any fear of ill consequences. The government of their children is mild and affectionate, and is repaid by duty and attention in after life, and there is little evidence to be derived from their noise of crying, of the number of children who flourish in a Chedoba village.

Though well proportioned, and exhibiting a good share of muscle, especially on the lower limbs, they are a small people, and of moderate stature, the tallest among them not attaining a height of five feet ten inches; five feet four or five inches may be the average; the females less.

Though with decided Tartar features, all search for any thing approaching to what constitutes in our ideas, beauty, must be in vain, yet there is an open expression of frankness and good humor, in the countenances of many of both sexes, and very commonly so in age, which with us must be allowed to pass in its stead, and among themselves constitutes that envied distinction. But truth compels to the avowal that this is found oftener with the males than females. The color of the skin is not a black, but that of a mulattoe.

Of ornament, when grown up, neither sex have any; but a practice designed for such purpose in all other countries, is here transferred into one of every day usefulness; with both, the lobe of the ear is perforated, and the large hole fully occupied with the ever accompanying cigar. A roll of paper fills its place, when not present, in order that the capacity of this natural cigar case may not be diminished by contraction; where it can be afforded, silver is used instead of paper, and sometimes the white pith of a particular wood is used. When about to make a journey, the dimensions of the cigar are greatly increased, and it is

then as thick as the fore-finger, and from a foot to fifteen inches in length; a party on the road with both ears thus mounted, looks not a little singular. Neither the practice of smoking, nor the method of carrying the cigar is confined to the men, and from infancy both sexes are accustomed to the indulgence; but as before noted it is of a most mild quality, and made principally from a leaf found in a jungle, with but little tobacco. It is the only one of an excitable nature in use, if indeed the mild mixture they smoke, is so at all. The only beverage is water, and though the licensing of shops for liquor and opium, is, in the more populous towns of Ramree, and the mainland, gradually tending to deprive their neighbors and countrymen of those parts, of the invaluable inheritance of national sobriety, Chedoba is as yet clear of the infection.

The acquirements of education are the result of the labors of the priesthood, who thus repay the maintenance allotted them by the public. All classes receive a like attention, the extent of which goes to the learning to read and write; of this benefit however, the children alone of the more populous villages of Chedoba principally partake, they alone being large enough to maintain continually an establishment of the sort, though every village has attached to it, a riong or church, and a school-room, to which occasional visits are paid by itinerant priests. Spinning cotton, and the use of the loom are branches of domestic education, learnt by the females at home; while as soon as he is old enough to bear its weight, the boy sallies forth with his parent, and his dâh, to assist in clearing the jungle for cultivation, or in felling it for fuel.

The skill in the use of this weapon, thus learnt, is very great; in shape it resembles our bill-hook, with the sharp edge along the outer or convex side, but it is without the crook, longer and heavier, the largest in this latter particular fully equalling that of one of our own axes, with a blade nearly two feet long, and about four inches in width. With this weapon, the ease and rapidity with which the largest trees are felled is very great, and the Mug is perhaps as dexterous a woodsman as the Kentucky man himself.

The tree is not felled "so low down as with the axe, but breast high, which raises an objection to felling with it for timber, though not in mere clearing for cultivation. Every man in the island has his dâh, which is his constant companion, and is in constant use, to fell his timber, to make his cart, his house, his canoe, his baskets for fishing or other purposes, and last not least,

to chop up his curry. A Mug without a *dâh* might as well be without a right hand.

In felling trees of very large diameter, an axe is made use of; it is a sort of thick chisel, with about a two inch blade, inserted into a handle knobbed at the end for its reception, where it is further secured by a seizing of rattan. This is a formidable weapon in a Mug's hand, and he fells his tree with it quickly and clean.

With a disposition greatly averse to any continued or fixed labor, the Mug yet is always on the move, either at work, or half amusement with his *dâh* in the jungles, or wandering through them from village to village; this constant out door exercise and use of limb, gives a suppleness, and development of muscle to their legs and thighs particularly, which constitute him an untiring walker, and is very perceptible even in very old age, rendering him to the last independent of all other means of progression, and able still to indulge his love of rambling with those he was born with.

I found to my astonishment that the oldest man on the Island, numbering 106 years, had walked from his own village, a distance of thirteen or fourteen miles, in order to meet me at another, and walked back again on being disappointed. He subsequently came two miles from his own village to where we did meet, and during our interview, I could not but be much struck with the exhibition he made in illustration of the above remarks. While on his body the skin lay quite loose, and was perfectly festooned with wrinkles, his legs and thighs exhibited as much plumpness, and fulness of flesh and muscle, as they could have done, when they had performed but half their over century of work, and though in other cases I found old men, whose faculties had broken down under years, I never heard of one whose limbs had given way, or who was bedridden; a staff was all the assistance the above old gentleman required.

Beside the above out door duties and amusements, all the heavier labors of agriculture fall to the share of the man; but the cleaning of the rice for ordinary consumption after it is brought in, is done by the women, with the instrument in common use for this purpose in other parts of India. This falls to her lot as one of the household duties which are assigned to her; but in none any more than in her general treatment and place in society, has she ought to complain of. Besides her household affairs, she goes to market, and prepares the family meal, at which she invariably eats out of the same dish with her husband. No restraint is imposed on her liberty, and she may attend all places of

amusement and religion, unaccompanied by her husband. In the performance of religious duties, the women are more punctual and attentive than the men.

In erecting his hut, the Mug has only to purchase materials, the neighbors assemble as soon as these are prepared, and his house is established in a very short space of time. They are all constructed on the same plan, raised on poles from the ground several feet; the flooring and walls are of bamboo matting, wove in a neat pattern; the roof of the Ahtup leaf neatly covered with a frame work of bamboo, to prevent its being injured by the monsoon winds.

All apartments, whether sleeping, sitting, cooking, bathing, or private, are on this raised floor, through which all refuse finds its way underneath, where what is left by dogs and vermin, serves as manure for the garden attached to each house. Shelter is also afforded underneath to the poultry, of which they have much, and sometimes to the smaller kine. The kitchen range is formed by a round tray of moist clay, about three feet in diameter, and five or six inches thick, leaving three small projections or columns on its centre, whereon to rest the cooking pot; when dried in the sun, it is fit for employment, and effectually protects the combustible floor; the furniture consists of a few reed mats, and each member possesses a wooden pillow; these are the whole amount. The rice for the family meal is served up in a wooden bowl, around which the whole party squat; the fish, flesh, fowl or vegetables are served in small coarse China tea cups, the right hand, and the mouth are always washed before, and after the meal; water is the only beverage at the meal, and when it is over, pawn is in use, and the cigar lit. Two meals suffice during the day, the one at seven in the morning, the other at sundown, and both are very soon despatched. On taking a journey the meal is carried in a few leaves bound up with a rattan; on such occasions they have also a practice of cooking rice, which I believe to be peculiar; it is partly boiled, and then pressed with force into a bamboo, with a further portion of water, and when full, the bamboo is put into the fire, and roasted. The rice within, when dressed, thus keeps for many days, and a bundle of these bamboos is the simplest manner of carrying more than a day's provisions through the jungle. When to be eaten, it is split with the *dâh*; the rice is formed into a kind of semi-transparent jelly of strong consistency, with the soft inner lining of the bamboo firmly attached to it, which is eaten with it. When baked with milk instead of water, and with the addition of a little flour, rice cooked in

this manner, is described as quite a luxury.

As in the construction of his hut, so in all other labors and necessities, the readiest assistance is rendered by every one to all; hospitality is universal, and the last grain of rice will be cheerfully shared with the stranger; every village has its traveller's house, and he who occupies it is the general guest. Besides being too independent to beg when able to work, amongst a people so disposed charity has no place, or rather the universal hospitality is exalted into that virtue. At a late period, when the whole province suffered from the visitation of cholera, hundreds of children were orphaned, but neither were they sold as is common in India, nor was the assistance of Government called in charitable aid for their support; all were adopted at once into families of neighbors or relations, and treated as their own sons and daughters. No part of the revenue was sought to be remitted, on account of the general calamity, but all was paid.

The Mug of Chedooaba is strictly honest, no such thing as theft is known among them, and even in the more populous towns, it is most rare, if known, for a Mug to be brought into court on such a charge. In their dealings with one another but one price is asked, though the simplicity and honesty of such a custom is giving way before the worse example of the Bengalee in the larger towns; but no Mug will degrade himself by a charge of 'customs' on the purchaser, for the benefit of his servant. To this may be added, that in all my experience of them, I do not know to have had occasion to entertain even suspicion of their word. The Mug will not bear the restraint on his time, or his will, necessary to qualify him as a servant; and though hard labor, when imposed, is submitted to with his universal cheerfulness, it is never freely chosen. Their respect and esteem of Europeans is very great, and any services, in their power, were cheerfully performed for our party with no object beyond that of giving satisfaction. On many occasions I have found it necessary to despatch a messenger to the ship, both to take, and to bring communications or supplies; the parties were always punctual to the time they would appoint for their return, but would never take a pice in remuneration, seeming hurt even at the offer, and whatever return was made them was always obliged to be given strictly as a present, and as a pledge of approbation and kindly feeling.

In the case of one of our Bengalee attendants who had struck a Mug, of which complaint was made to me, was afforded

an evidence of their forgiving and unrevengeful disposition. The man, though much hurt with the blow of a stick, and indignant at it, expressly requested on the offer being made, that no punishment might be awarded; all he required was that such treatment might not again be repeated. They are very fond of public amusements, which are generally given in honor of the exertion of some work of public utility; at these, plays, dancing, and wrestling take place; of the former two, not much may be said; of the latter, the most remarkable feature exhibited, appeared the total absence of all angry feeling on the part of the antagonist. Boxing is also at such times another exhibition.

Old age is treated with great respect, and the elders of a village, even when not officials, are consulted and listened to in all matters of debate relative to the interests of the community. When addressed they are called "Appoges," a title of respect.

The language of the Mug is with slight difference, the same as that of his neighbor the Burmah, of which it would seem to be a mere provincialism, and the similarity in this, in feature, religion, and all leading customs, and points of character, proclaim them both to be the offspring of one common stock. A difference in the pronunciation of certain of the letters, constitutes the principal distinctions between the two languages, and of these distinctions, that affecting the Y and the R stands first; the Y with the Burmese is always changed into an R by the Mug. The language in general use sounds uncouth and indistinct, but when properly spoken is said to be otherwise; it is difficult to acquire by Europeans.

The character again is the same as that of the Burmese, so that these people have all the benefit of the productions of the Maulmain press, which are printed in that character, and amongst these that of a translation of the whole bible into their vernacular. Their own books, which treat principally of religious or philosophical subjects are impressed, with a style on dried leaves stitched together, and rubbed with the finer produce of the Petroleum wells to preserve them; paper is only used by the district officers of different grades. The religion of the Mug is that of Boodh, and in Chedooaba I believe, the only exception to this, is to be found in the Christian convert, who has been before mentioned; in Ramree and the main coast, Mug Mussulmans are not uncommon.

Their religion, however, sits but lightly on them, maintaining its supremacy more because it is unopposed by any other, than from any attachment of the people to its

precepts or practice, and when discussing, and ridiculing its absurdities, as brought forward by our friend its advocate, the laugh and joke was fully participated in by all the hearers, who appeared much to enjoy and even promote such a scene.

All the pagodes are in a state of ruin or decay, or rapidly approaching to it, and broken fragments of the image of Gaudma lie strewn about, without any one attempting the restoration of him or his temple. The old Christian before mentioned, had taken forth his god years ago, and both broken, and deserted him on the high road side, where his remains were pointed out to us without either mark or expression as to any impropriety in such conduct, but contrariwise, the forlorn state of the poor idol excited laughter instead of commiseration. On a remarkable hill in the centre of the Island stands the principal pagoda in the common ruinous state; no pious hand, had for many a year attempted to annihilate himself by its restoration; but whether in waggery or not, its chief ornament consisted of a cut glass decanter, turned bottom up, on a bamboo stuck into its pinnacle, and excited the laughter of our native party, as much as our own.

The Mugs are superstitious, and though by no means more deficient in personal courage than their Burmah neighbors, yet exhibit in some points a weakness, which might cause a doubt on this point. No Mug will travel alone in the dark, nor even on moonlight nights, for fear of evil spirits or Naths; but when together "three Mugs will face the devil." Nothing but positive order and accompaniment by us would induce them to trespass on many of the hill tops, which were inhabited, they said, by these demons, but with us not only would they advance fearlessly, but did not hesitate to fell the trees, though the blame of such sacrilege was always laid on us, in direct apostrophe to the supposed injured inhabitants. On felling any very large tree one of the party at work on it, was always ready prepared with a green sprig, which he ran and placed in the centre of the stump, the instant the tree fell, as a propitiation to its spirit which had been dislodged so roughly, pleading at the same time the orders of the strangers for the work.

No distinction of caste is recognized by their religion, and the priest both eats, and will accept the offering of all and every class. The dead are burnt, the bodies of priests with great pomp and ceremony, after being preserved a considerable time, and the bodies of all with decency; this constitutes a very meritorious deed when performed with the remains of a stranger.

The old Christian above mentioned, is

the only one on the Island, and is a sincere, and pious old man, deeply interested in the improvement, social and religious, of his Island countrymen. He is intelligent and well informed for his means, of the mildest manners, and benevolent appearance; though between 75 and 76. His pittance is small, five rupees a month from the American Baptist Mission, of which he is an assistant; he is listened to with great attention and curiosity, but, unsupported as he is, and with but little encouragement, his success is small.

Ramree, the chief town of the province, enjoys the privilege of a school, where English is taught, and Chedooba, as a part of the province, is entitled to send its quota of pupils. But the habits of the people, and even the regulations of the school, deprive its inhabitants of making almost any use of it. Payment is required; there may be no friends at Ramree to take charge of the children, and the Chedoobans are attached to their Island too much to allow willingly even their children to leave it for any length of time; very few parents, therefore, and those chiefly the Island authorities, give their children the benefit of the advantage offered by the provincial school. But the payment which is begrudged to the Ramree establishment, would be willingly made even in higher amount to one at home; both children and parents in Chedooba are all common friends, and mutually known; and such an establishment, which the deficiency of priests, for educational purposes, point out as wanted, would soon meet with that most grateful appreciation of the boon, a large attendance.

#### THE SACRIFICE.

A correspondent of the *Calcutta Christian Observer*, under the signature of J. M. D., in a series of letters to a friend, under date of July 1, 1841, has the following upon the Lord Jesus Christ as a sacrifice, and for which we bespeak an attentive perusal.

It is indeed my happiness to write you again concerning the LORD JESUS CHRIST. I am so deeply his debtor, and there is so much to say concerning him as a Savior, that I feel glad to obey your summons, and write you somewhat more concerning him. Oh, why does not the whole world flock together to hear of Christ, the Redeemer of man? Why at least, do not the multitude of his disciples, continually rehearse and forever listen to the tale of his love! Go through this great city, wherein are so many *Christians*:—listen to their conversation for one whole year; and then say,

how many of those men and women, who say they are brought from hell by the blood of Christ, ever mention his name or speak one word concerning his love to man! Go, watch the epistolary correspondence of those Christians?—write they at all to their brothers and sisters, to their children, their parents, their friends, concerning that blessed Kinsman, the Son of God, who died for their common salvation? A few there are;—yet, how few! and how are those few despised and shunned!

Oh mad world, thus to despise thy Savior, and to hate those that love him! My friend, let us give thanks that we have been so far separated from this world, that we desire at least to *know* more concerning Christ; and that we feel the claims of his love so apprehending our personal gratitude, that we cannot but honor all that is stamped with his image, or that purely bears his name. May this work advance in you, until it can be said by you, "To me, to live, is Christ!" Your wish is, that I should say somewhat more concerning the SACRIFICE of Christ;—and especially that I should present to you more clearly the grounds of that *confidence* which a sinner is warranted to entertain, for eternal life, on the death of Christ. This is a pleasing theme, and not a difficult task;—for, what God has freely given, He has also clearly revealed; so that the fulness of the record, corresponds with the grandeur of the gift. To it I shall now directly pass; and endeavor familiarly to convey to you, the most solemn and important of all earthly subjects.

1. In the death of Jesus Christ, there was an *actual fulfilment of that curse* against sin, proclaimed by God against man in his word. When Christ was on the cross, he endured every thing that constitutes suffering:—he had bodily pain, and mental anguish; he was persecuted by man, tormented by devils, and forsaken by God, as the Judge of all. His death was not a mere exit of the spirit from the flesh, but he endured all the pangs of death as "the curse;"—so that, in the language of inspiration, "he became a *curse*." Whatever be the penalty of sin, whatever its necessary punishment, that he fully endured;—so that, what the law required or could require, was fulfilled on Calvary. Christ's sacrifice contained in it an endurance of all that could be demanded as a compensation or penalty for sin. On this, my friend, fix your eye first of all, and say—"In the death of Christ, I see as certain a fulfilment of the sentence of death, under which I labor, as if hell blazed before me, and I saw sinners in their own persons enduring all its awful horrors!"

This is the first step which faith takes in the contemplation of the sacrifice of our Lord and Savior Jesus Christ; it makes sure of the *fact*, that there was a true endurance of the very curse of sin, in the death which took place on Calvary.

2. Next, my dear friend, consider that the Lord Jesus Christ died as a *substitute*. That he came into the world to act and suffer in the room of others, I presented to your view in my last communication, as clearly as lay in my power. What a man does for himself, belongs to himself:—what a man does for others, is done by those others through him;—so that they can use it as if done by themselves. Christ became a curse for them who were "under the curse;"—therefore does his death belong, by right, for acceptance, to those who are sinners:—if any receive, it becomes actually theirs;—if any reject, by it they cannot profit. The simple question then is, whether you belong to the class, for whom the Savior died, that is, sinners:—and if you do, then your very sinfulness shuts you up to accept and embrace the death of Christ, as a vicarious death available for you; because you are a sinner, and he died as a substitute for sinners. He that realizes well this truth, will rise in spirit towards heaven continually, in the smoke of Christ's glorious sacrifice;—and to every earthly challenge, he will thus answer—"Jesus was consumed instead of the guilty—therefore do I, who am guilty, live!"

3. The *value* of this sacrifice is infinite;—therefore have you ample scope for trust in its sufficiency. We have seen how the divine and human natures were united in the person of the Lord Jesus Christ, according to their peculiar and respective properties. These were not interchanged or intermixed, so that humanity became divinity, or divinity humanity; but they were simply united, so that the exercises of one nature were associated with the qualities of the other. Thus, Christ obeyed the law in his human nature, whilst at the same time he was infinitely glorious in his divine nature; consequently, the glory of Godhead, which could not obey, was united with the obedience of manhood which did obey; and so Christ's obedience was of infinite glory. It was more honoring to the law and government of God, than any possible amount of obedience from any possible number of mere men, who neither individually nor collectively can have any intrinsic glory whatever. So also, the human death of Christ had, by virtue of the incarnation, all the glory of God united to it; so that his sacrifice was an infinitely glorious sacrifice. But the

value of a sacrifice depends on the degree in which it glorifies God; and nothing can glorify him more than his own peculiar glory: now, this divine glory was in the sacrifice of Christ, and so it is of infinite value, and is therefore infinitely sufficient for sinners. It is therefore impossible that my guilt can transcend this value of atonement, and therefore I flee from all my sin to that sacrifice as greater still. When the mountains of my transgression are cast into this ocean of sacrificial value, then do I know something of the greatness of God, more than all nature can teach. Apprehend this truth, that the vicarious death of Christ is infinite in value, and you have risen far up into the rock of eternal security!

4. The sacrifice of Christ is an ordinance of God, and therefore sure and valid as a ground of trust. God alone, who has been sinned against, can have any right to institute the mode of forgiveness; and this is that medium which he has ordained, even the sacrifice of Christ. "HIM hath God set forth to be a propitiation for sin, through faith in his blood." "Christ crucified, the power of God unto salvation, to every one that believeth." From the beginning of the world, the future sacrifice of the "seed of the woman" was presented to men as the divine ordinance for pardon; and the whole Jewish economy, with its innumerable sacrifices of blood, was but a sacrificial forerunner of the "Lamb of God who taketh away the sin of the world." Is not the sun the ordinance of God for light, by which alone you expect to see? Is not air the ordinance for breath; and are not bread and water the ordinances for hunger and thirst? Even so is Christ sacrificed, the divine ordinance for eternal life to sinful man. Do you hesitate to receive the light of the sun, to inhale the air of the firmament, or to eat the bread and to drink the water of this earth? Nay, and why then hesitate to accept and appropriate the sacrifice of Christ, as sure and free an ordinance of God as any one of the others? Will you not for yourself believe and say,—"What God hath appointed, is not that sufficient? What God hath declared to be his own ordinance, shall I not trust to as my hope and fixed security?" Go, my dear friend, and cling to the cross of Christ; and if conscience or the world say, why dost thou so—let thine answer be, "This is the ordinance of my God; he against whom I have sinned hath said, thus shalt thou be forgiven!"

It is a source of *glory* to God, now to administer the sacrifice that was offered in the death of Christ, so that sinners may be pardoned and saved through it. For, as

this is the ordinance of God, so it is for his glory, as the author of it, that it be honored. When men believe in Christ crucified, they glorify God, even as when they keep his holy law, or observe his righteous commands; and hence a man has the same inducement to believe in Christ, which he has to do any good action whatever. In man's fallen state, this is the most honoring thing which he can perform;—yea, it is the very first that he can do, contributing to the glory of his Lord. What an obligation of encouragement therefore is there in this circumstance to induce you as a sinner to identify yourself with Christ's sacrifice? When can you ever present such a righteousness as his; when, such a sacrifice as his? When can you glorify God, as God hath glorified himself? Can you ever satisfy the justice of God, and yet be a vessel of his mercy? Can you ever manifest God's hatred of sin in your punishment, and yet also bring honor to him as a monument of his grace? Can you magnify him in the pains of hell, and afterwards praise him in the joys of heaven? Can you magnify the law by suffering its eternal penalty, and then make it honorable by its everlasting fulfilment? Nay, these things you cannot do:—but Christ hath done them—and he that receives him, receives all that was done by him;—and so, that man being partner by gift in Christ's work and sacrifice, presents an endless source of glory to God by faith in his beloved Son, our kinsman Redeemer. Oh what a splendid inducement is this to believe in the sacrifice of Christ and to rely on his all-sufficient atonement; that a finite creature, a wretched sinner, can thereby honor the holy God to infinity! Herein is a mystery—How shall the finite contribute the infinite? Even by faith, participating in the righteousness of Immanuel, God with us!

6. Behold here the basis of *Peace* between God and man. Doth God breathe war, when he gave his own Son to be crucified for his enemies? Will he not be reconciled, seeing that Jesus hath become a sacrifice for us? What is requisite for securing peace? Has the law been broken? Behold it fulfilled! Has the curse been entailed? behold it endured! Has the character of God been dishonored? Behold it infinitely glorified! God, the offended hath begun; shall not man, the offender follow? The reconciliation has commenced with him that is supreme;—shall not the low and the base, press in for the pardon? The sacrifice is slain—"Peace," is its name; for, "Christ is our peace;"—and will you not lay your hand on his head, and live? Be not afraid to rely on him who is the Prince and the sacrifice of peace



—who died to purchase, and lives to dispense it; but rather, in the gospel hear the trumpet of peace sweetly sounding the notes of reconciliation—yield to the joyful sound—accept the peace, and be at rest. Oh what peace is that! No more curse, no more hell, no more wrath, no more scourge, no more deadly execution—all, all, the “Peace of God”—sweet, mighty, eternal peace!

7. The universal presentation of this sacrifice is a circumstance which ought to secure your individual acceptance. There is virtue in it for every one;—and to every one is the offer made—why then should any one doubt? You have just as good reason from the gospel to embrace the sacrifice of Christ, for your own salvation, as if an angel from heaven carried the message from the eternal throne, and read it in your astonished ears. You have an offer, my dear friend, of this atonement to become your own; that offer existed before your appearance in the world—it awaited your birth—it reached you in early life—it has attended you till this hour—it is renewed in this page. What have you done with it? Is the gift accepted? Has the glorious sacrifice of Christ become yours? Are you justified by its merit? Are you living on Christ’s death? Does he seem the loveliest of beings to you, in laying down his life for you? If you can refuse argument, can you get rid of an offer? Although you may reject reasoning, can you cast away a gift? “This is the record, that God *giveth* us eternal life, and that life is in his Son!” ‘This gives you an individual right to trust in Christ, and this also lays upon you a divine obligation which you cannot violate without awful guilt.

My subject is not exhausted, my friend, but my limits are exceeded:—yet I trust, not without your finding some food for meditation, and it may be also, for the exercise of faith. Indulge in thought on the subject, in occasional abrupt thought, as well as in steadfast train. Say in your heart,—“It is true—it is real—it is human—it is divine—it is ordained—it is

universal—it is individual—it is to me—oh yes, to me!” Blessed be God—blessed be Christ! Blessed be the Holy Ghost who hath shewn it to me! Oh happy, happy I, who have such an offer made;—but happier, happier I, who can say now, “the Lord Jesus Christ is become *my sacrifice* for sin!”

I have said nothing special of that *love* which was the soul of Christ’s atonement; because that was fully illustrated in a former letter:—neither have I specified the grace of the Holy Spirit, as coming to us by Christ’s death, this being rather a result, of the sacrifice, than an element of its constitution. Yet, let me beseech you to remember that whilst in this matter God has to himself been strict *justice*, he has to us been *love*—so that we have every thing to attract, and nothing to repel us. And let me also remind you, that the Holy Spirit, who is sent on the basis of Christ’s sacrifice, alone can introduce us into its benefits. He unites in faith the mind of man, and the word of God;—he unites, too, the soul of the sinner, and the sacrifice of the Savior, that they become one.

The Spirit reveals the Son, and the Son reveals the Father; and so these three are one in the believer’s heart, even as in heaven. Let your soul dwell on the love of God, and the glory of God—head in the sacrifice of Christ; and the Eternal Spirit will spread forth his gracious energy over you, and cause faith, and love, and hope, and joy, gradually to spring up within you;—until you can with understanding say, “I am crucified with Christ;—nevertheless, I live;—yet, not I, but Christ liveth in me:—and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me!”

Again, for the present, farewell! I may write you soon again if at leisure. Meanwhile, remember the Savior, and his sacrifice! We have much to try us, and much to busy us, from day to day; so will it be until death;—but, under the shadow of the cross, there is peace, there is rest. God be ever with you to bless you and yours.

## American Baptist Board of Foreign Missions.

### THE ACTING BOARD.

We design, in a few remarks, to invite attention to the relations and responsibilities of the Acting Board. We have before shown by whom and in what manner the Board is chosen. A new Board is created every third year. The constitution of the Convention requires that it shall consist of a President, Vice Presidents, Secretaries, Treasurer, Assistant Treasurer, and forty Managers, with the President and Secretaries of the Convention. At the late meeting of the Convention, the number of Vice Presidents to be chosen, according to previous agreement, was eighteen, making the entire number of the Board sixty-four.

Immediately after its election, the Board met and appointed fifteen of its number, living in and near the city of Boston,—seven of whom constitute a quorum,—to transact all business during the ensuing year, whose proceedings are to be reported at the annual meeting of the Board. The number thus selected, are called the “Acting Board,” which, in other words, is a committee, invested with authority to act in the name and on the behalf of the whole body. The same thing has been done, in fact, ever since the Board has had an existence. The question of convenience has generally determined the place of meeting, and whatever members have resided in the vicinity of the meeting have been accustomed to attend, and transact the business. The present form is preferable; certain individuals are appointed, and are held responsible for a faithful performance of the business.

Besides many special meetings and much labor performed by committees, the Acting Board holds a regular monthly meeting, which all the members feel under a special obligation to attend. These meetings occupy ordinarily the whole day. All the members, except the Secretaries, whose entire service is given to the Board, labor gratuitously, and defray their own travelling expenses to and

from the meeting; and several, now members of the Acting Board, have served as members more than fifteen years.

The responsibilities of the Board are very great. The business which invites the deliberations of the Board, is of the most serious and weighty character. Our missions are established in Europe, in Asia, and in Africa, as well as among the Aborigines of our own country, and in a great variety of nations. To exercise a judicious supervision over these missions, requires a vast amount of knowledge. If suitable men are selected as missionaries,—and we believe the Board have been hitherto singularly successful in this respect,—very much can be confided to them; still, there will be occasion for the Board to be well informed concerning the civil relations of various countries, where their missions are, or are to be established; their commercial relations, climate, laws, manners and customs, religion, degree of civilization, language, &c. &c. All this is necessary to a judicious selection of a missionary station, or to the exercise of an enlightened judgment in adopting a station that might be selected by missionaries; and also, to an economical and expeditious performance of the business in procuring and transmitting supplies.

The Board are called upon to judge of the qualifications of missionaries; and very grave consequences are involved in a suitable or unsuitable discharge of this branch of their duty. A congregation in a Christian land, where every thing is inviting, and where candidates are numerous, often find it to be a difficult thing to procure a suitable supply; and how much more difficult must it be for the Board to procure a supply for a field much less inviting, lying many thousand miles off, and with which they themselves, from the nature of the case, can be but partially acquainted. There may be openings for missionary labor, and the public may call for an in-

crease of missionaries, while as yet the Board may not have discovered the men that seem adapted to their service. Again, openings for missionary labor may have occurred, and the suitable men may be ready, yet the Board may not have the means of sending them. For the right disposition of all these various questions, the Board are held responsible.

The relation of the Board to their missionaries is delicate and important, involving very great responsibilities. The missionary, on entering the service of the Board, relinquishes all hope of acquiring earthly possessions; he leaves his country and his kindred, and goes far away from both, to dwell among the heathen, and thus places himself in a condition of dependency upon the Board for his sustenance, and for the means necessary to the accomplishment of his reasonable expectations as a missionary among the heathen; a service to which he feels himself shut up by his convictions of duty. This relation awakens in the Board the feelings of the greatest solicitude, from the fact that it cannot be subjected to the rigorous exactions of a written contract, but must be regulated by the principles of the gospel, which take it for granted that each party is disposed to do the thing that is right and proper.

To cherish a becoming sympathy, and provide suitably for the ever returning wants of some fifty or a hundred families, must engross no small share of attention; but this service is light compared with that necessary to be bestowed on the great enterprise in which the missionary is engaged, and in which he has a right to expect that he will be sustained. The Board feel bound to listen attentively to every proposition from their missionaries, that aims at giving enlargement and efficiency to their operations, and to second their endeavors to this end by every means in their power. To do this is but the fulfilment of their most sacred pledge; and it has been one of the greatest sources of anxiety to the Board, that they have not been able to meet such expectations. Almost every mission is at this moment suffering for the want of a reinforcement. In confirmation

of this, we have only to refer to the statements of our missionaries, and their often repeated appeals published in the Magazine. Specimens of this sort are found in the present number, in the notes of Mr. Mason, of the Tavoy mission, and in the letter of Mr. Goddard, of the Siam mission. Mr. Mason, having stated some reasons why he supposed that the See of Rome had its eye on the Karens, as a field of missionary labor, remarks:—

“I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uneducated, their children are growing up in ignorance for the want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezek. 3 : 18, 19, come to my mind. I have delivered my soul.”

Almost every despatch from our missionaries contains some touching appeal for help. They speak on behalf of their brother missionaries, on behalf of native Christians, on behalf of millions who worship idols. Nor can the Board be indifferent to the claims of either of these parties. They could not feel indifferent, were they to contemplate them in their individual capacity. Every man, whose soul has been animated by the hopes of the gospel, must feel with an Apostle, that he is debtor “both to the Greeks and to the barbarians,” to communicate to them a knowledge of that which he has found so beneficial to himself, and which he knows is needed by them, and is equally adapted to them. And more especially is the Board moved by a consideration of these claims, when they remember that thousands of their Christian brethren are confiding in them, that, as the almoners of their bounty, they will listen attentively to these entreaties, and supply those wants, or inform them of their inability to do so.

In what we have remarked hitherto upon

this subject, we have directed our attention exclusively to the foreign field of labor; and it will be obvious, we think, from the brief sketch which we have drawn, that the Board would have sufficient to completely engross their attention were they allowed to confine it exclusively to this department. In other words, the Board would find sufficient employment in superintending the work of foreign missions, if the means necessary for prosecuting them, were furnished without their care. But every one knows that this is not the fact. It is known that the greatest obstacles to the progress of foreign missions lie in *this* direction; that the labor of collecting the requisite funds far exceeds all others. This will probably continue to be the case. The supporters of this enterprize are multitudinous, and are dispersed over an immensely wide surface of territory. They must, nevertheless, all be approached; the facts in the case must be communicated, so that every one may have the means of forming an intelligent judgment; the heart must also be moved to the duty of evangelizing the heathen, by a presentation of those motives which the gospel furnishes. It is, doubtless, the duty of every disciple of Christ to do something for the conversion of heathen nations, yet one may live and die in the neglect of this duty, and so may thousands; whole communities may neglect this duty, as has often been the case, and as always will be the case until some influence is exerted upon the people to move them to the performance of it. These difficulties arise from the nature of the case, and are incident to every organization for missionary purposes. There are also other obstacles which our Board have to meet, some of which arise from the nature of the civil institutions of the country; some from the peculiarities of our previous history; and some from the nature of our ecclesiastical polity.

There are many influences adverse to the cause of missions among us, that furnish occasion for deep regret. There are not wanting those who feel at liberty to assail the Board in a manner calculated to destroy public confidence, and, of course, to dimin-

ish its resources. The grounds of objection are various. Some maintain that an association embracing both extremes of the Union, must necessarily be accessory to the perpetuity of sectional evils; others, that if the wicked are allowed to cast into the common treasury, the displeasure of Heaven must consequently rest upon the whole institution; others again complain of the administration of the Board as being inefficient, and that it squanders the funds in needless expenditures. These grounds of objection are urged with great freedom, in a variety of forms. Though the Board are generally aware of the sources of these things, and know how to appreciate them, they are nevertheless occasion of deep regret; for every scheme brought forward, be it ever so absurd, will have advocates; and every pretender, however worthless, will have followers, and thereby many of the unwary are seduced from the simplicity of the truth; and this is the more to be regretted because every subtraction from our strength, by whatever means made, inflicts a blow which falls ultimately upon our missions. This is quickly perceived and most keenly felt by the Board, for they cannot but be tenderly alive to the interests of the missions entrusted to their care. It were indeed monstrous to feel otherwise. A most vivid picture of the missions is kept constantly impressed upon the mind, and they would that the same were impressed on every other mind. When assembled for prayerful deliberation, communication after communication is read to them from the missionaries, so full of interest that their feelings often become wrought up to the highest pitch of endurance. They come, it may be, from different continents, and from missions in a great variety of conditions, from the highest measure of prosperity to the lowest depths of adversity. Some are in prison, perhaps, being persecuted for righteousness' sake; some are sick, and nigh unto death. Others again are giving thanks to God that they have been enabled to complete a translation of his Word into a language spoken by millions of benighted and perishing heathen; others, being surrounded

by a multitude of happy converts, are administering to them the ordinances of the gospel. After dwelling upon these scenes, and being about to carry out the generous purposes of their hearts, they feel compelled as honest men, first to enquire, have we the means? This is a moment of trial, and often of intense agony; for the official response is sometimes heard, "we are, I am sorry to say, without funds—we are already in advance of our receipts, and in sixty days we must make a remittance of ten thousand dollars more."

We do not expect to see the day when the difficulties that oppose the progress of foreign missions will be less formidable, than they now are—they may even be expected to increase; but we do hope to see the moment, when the true and faithful friends of missions shall be better prepared to meet them than they are at this moment. We need a stronger alliance; greater community of feeling; the love of God must burn more intensely in our bosom.

The Board cast themselves upon the sympathies of their brethren. They cannot bear this accumulation of responsibility. They aim to bring the facts more universally before the public, and put it to the conscience of every disciple, Shall our missions be sustained? and there the question must be settled.

#### Recent Intelligence.

**GREECE.**—Letters have been received from Mr. Love and Mrs. Dickson, dated Dec. 30, 1841, giving the painful intelligence of acts of violence and scenes of bloodshed. As the following extract of a letter from Mr. Love and the subjoined letter from Mrs. Dickson contain all the particulars, we shall add nothing, except the expression of our confident belief that the great Head of the church will overrule these events for the enlargement of the Greek mission. The wrath of man he will cause to praise him.

My soul is exceeding sorrowful. Br. Buel has been insulted in the streets,—assaulted in his house,—rescued from the violence of an infuriated mob, by the most timely and merciful interference of the military; and by the great kindness of his ex-

cellency the Lord High Commissioner, has been sent away by night, in a vessel despatched for the purpose, in order that he might escape the danger of still further violence.

All of this uproar has been occasioned by br. Buel's having given away a few tracts ("The Decalogue" and "Bible Stories") in the vicinity of the temple of Saint Spyridion, on his great festival day. Br. Buel was not aware of the peculiar excitement of the people on that day, and, unfortunately, I knew nothing of his intention until the work had been done.

**MRS. DICKSON'S LETTER.**—Mr. Buel has been accustomed, occasionally in his walks, to distribute tracts, both Greek and English, and which have been always well received; and when he put some into his pocket last Friday morning, he expected the same success and the same results; but Friday was a great feast day among the Greeks,—the greatest feast day in the whole year,—one of three days which are specially devoted to wine and wickedness, in honor of their great Saint Spyridion. Not sufficiently aware of these circumstances, or of the determined hostility of the priests to all missionary operations, our dear brother, after commending himself and his work to God, went in the morning to the post office, where he deposited the last letters written to America, and on his way distributed a few tracts. These were received as usual, with apparent good will. Afterwards he went to Saint Spyridion's church, intending to go in and witness the ceremonies, and to see the saint exposed for worship. Finding the church doors crammed and the doors thronged, so that no one could enter in, he turned to come home, but seeing young men and boys in the vicinity of the church, after asking if they could read, gave them a few of the little books still in his pocket. They received them willingly, and began to read. Encouraged by these appearances, Mr. Buel came home and took a few more of the same little books, intending to give them to any one he might meet. But as soon as he came within view of the church he saw several persons making towards him with a threatening aspect. They talked loudly in Italian; he answered them in Greek that he did not understand what they said. One of them was pushed against him, and another gave him a severe blow on the shoulder. He immediately found that he was in danger and made all speed home, first walking fast, then running. He reached the house without further injury, the crowd following and running after him. They surrounded the house, their number increasing every moment, so that it was

impossible to get out and in without danger. Mr. Love and one of the Greek converts were mercifully present when Mr. Buel returned. Mr. Buel and myself were just finishing our forenoon work and dismissing the school. Two gentlemen belonging to the police followed Mr. Buel into the house, having seen the insult offered him in the street. They asked if they might make a formal complaint to the police and get assistance; but our dear brethren, Mr. Love and Mr. Buel, disposed for peace, and not wishing to bring an accusation against the Greeks, said that they hoped the clamor would soon be over, and that they would retire peaceably without more ado. In the mean time the crowd gained strength both in numbers and violence. They repeated their menaces, and their determination to break in upon us. We found then that we were in imminent danger. We retired above, to a room in the centre of the house, but we could not remain quiet in any room.

This was a moment of intense feeling and distress to our beloved sister, Mrs. Buel. She knew that her dear husband was the object of popular rage, and that it was upon him that they wanted to satisfy their revenge. What they threatened they soon effected. They burst open the door and rushed up stairs. Mr. Buel's servant met them, and with great presence of mind and dexterity diverted their attention from where Mr. Buel was, by telling them that this part belonged to Mr. Buel, viz. the school rooms below. They immediately broke open the doors, smashed the windows, and seized the books,—English, Greek, and Italian bibles, geographies, arithmetics, and spelling-books:—all went into the street. Our Sunday school library shared the same fate, and were torn into thousands and thousands of pieces. These acts were accompanied with shouts and yells of victory, which fell frightfully on our ears. Just at this awful moment, a friend, like an angel from heaven, entered. With upraised hands he said, "What is this? I thought you were all murdered. Write a note to the governor, and I will run with it." Mr. Buel wrote. Our friend disappeared in a moment, and in a few minutes after help arrived. Before help came, and while we were expecting every moment to be broken in upon, Mr. Love proposed prayer. We entered into an inner room, and knelt or rather fell upon our knees, and cried unto our heavenly Father with an earnestness and simplicity which always characterize apprehended danger. While we were upon our knees help came. The door was opened, and Major Frazer declared by his presence that we were safe.

After the house was cleared of the rabble, Major Frazer said that it would be necessary for Mr. Buel to leave the house immediately for a place of safety. Soon after, Mr. Buel was conducted to the citadel, under a strong military guard, amidst the shouts of an enraged populace, who stoned him as he went along. He reached the place of safety without being injured further than having his hat stoned off his head. Some one picked it up and gave it to him. Colonel Campbell, son of General Campbell who protected our missionaries in Burmah, rode on horseback before Mr. Buel; he received several stones; some of the guard too were cut and wounded. Mr. Buel has more than once alluded to his feelings during this walk, when the stones were whistling round his ears. After Mr. Buel was safely lodged in the citadel, a carriage was sent for Mrs. Buel and myself. Major Frazer saw us into the carriage, and said to the driver, "Drive quick,—quick." We were assailed with stones, but none entered the carriage. When we stopped Mr. Buel came forward, and the same kind friend who carried the note to the governor. A room in the citadel was appointed for us, but was not quite ready, the affair was so quick. Mr. H., the friend alluded to above, invited us to his house; when we approached it we were met by his eldest daughter weeping; as she took a little parcel out of Mrs. Buel's hand, Mrs. Buel said, "Amelia, here we are, all safe." The girl went into the house, and said to her sisters and her grandmother, "Mrs. Buel is smiling," and she wiped away her tears. This girl and her three sisters are our scholars.

I returned the same evening to Mr. Love's house, and found them much affected at what had taken place; and at the time of evening worship, when we bent before the throne of our heavenly Father, we had a new subject for petition and entreaty. Our beloved brother and sister Buel were in peculiarly trying circumstances. What the issue was to be we knew not. There were appearances of so much excitement, violence, and revenge, that we thought it extremely probable that Mr. Buel could not soon again appear in the streets of Corfu. Next morning I returned to the citadel, and found Mr. and Mrs. Buel peaceful and composed, waiting the events of the day. There was still much excitement, and a thousand reports circulated, some true and some false. It was reported and generally believed among the Greeks, that Mr. Buel entered the church and distributed books against the saint, and pointed to him, and said, "To worship this is idolatry." This was the home of contention. They

would not be called idolaters, and their saint was not an idol. It was in vain that they were told Mr. Buel never entered the church, and that he never said any thing about idolatry; that what he distributed were approved by their own people, and printed at a Greek press, at Athens. The Ten Commandments, printed in a neat manner, and a few Scripture stories, forming another small book, were the innocent cause of all this distress. On Saturday noon Mr. Buel was requested by the governor to make out a statement of the affair. The governor's lady requested the same from me, for her own use. Saturday (Christmas day) was a solitary day. A few friends called to sympathize with Mr. and Mrs. Buel, and in the evening they took tea with one of the ladies of the garrison. Next day Major Frazer called to ask Mr. Buel if he had any objection to go to Athens, as it was not thought safe for him to remain longer here. Mr. Buel replied that he was perfectly willing to meet the wishes of the government and go to Athens.

Here was a new trial to us. To be separated in this way from our dear brother and sister,—our interesting school broke up, and the interests of the mission thrown into disrepute! We could only sigh, and say, "O God, thy will be done." Next day (Monday), Mr. and Mrs. Buel were requested to be in readiness to go on board the governor's yacht at five in the afternoon. Mrs. Love and myself went to the deserted and despoiled house, and got packed two or three trunks, with their most necessary articles, and hurried again to the citadel to see them once more before their departure. It was a trying scene. Mrs. Buel had been here only a few months, but perhaps few ever gained more than she the affections of those with whom she came in contact. One young lady said, "It was just as if an angel had lit down among us for a little time and then disappeared." Mr. and Mrs. Buel have been enabled to exhibit much Christian fortitude and patient submission to the will of God through all this trial. Mrs. Buel, when she left, said to me, with much emotion, "I have one request to make to you: Will you grant it? It is to write my dear mother by the first post. Tell her every thing just as it is; I know it will distress her, but I want their sympathies and their prayers." And she finished by saying, "I have much confidence in God, and have had much delight in prayer," &c. At half past five they went on board by a private passage from the citadel. Some of our friends saw them on board, and told us that they had every comfort and accommodation. They are to be landed at

Patras, and wait there till the steamer takes them to Athens. The government here have written to the British Consul, at Patras, to afford all necessary protection and assistance during their stay there. The weather is fine, and we hope soon to hear that all is well with them. May the winds and the waves have a charge concerning them, and may the little bark reach its destined port in safety. O that we may see in this affecting dispensation evidences of divine guidance and direction. How sweet to think that all things work together for good to them that love God.

Mrs. Buel repeatedly expressed her gratitude and thankfulness that, imminent as the danger was to which they and others were exposed, yet no blood had been shed; wounds and cuts had been given and received between the military and the Greeks, but no life had been sacrificed. But this awful affair was not ended without bloodshed and murder, to teach us a humbling and affecting lesson what human nature is without restraint, and instigated by revenge. And more than this, it is calculated to teach us. It throws the mind back upon itself, and induces self-examination. The inquiry occurs, Why has God permitted such awful effects to follow such an apparently trifling cause? We must leave this unanswered, and take comfort in the promise "What we know not now we shall know hereafter." Violent as the proceedings were at first, we hoped that they would subside with the disappearance of Mr. Buel. But the Greeks and the soldiers took up the quarrel, and pursued it with dreadful violence. On Friday evening several of the rioters were apprehended and put in prison. Saturday being Christmas, many of the soldiers were intoxicated, both with drink and revenge. In the evening the quarrel was severe. The military were called out. Some on both sides were wounded. Sabbath evening this disgraceful scene was again renewed, with the same results; but on Monday evening the conflict was dreadful. We could see the glancing of the soldiers' bayonets, and hear the shrieks of the wounded as they fell under the stroke. One Greek and one soldier were killed. Many were wounded, some severely, two dangerously. Our dear brother and sister left an hour or two before this crisis. I felt grateful for their escape, and glad that they were for the present spared this painful addition to their sufferings. Tuesday, strong measures were taken to restore order, and to quell the spirit of insubordination, both by the authorities in town, and the military commander in the citadel. All the soldiers are shut up in the fortress at sundown, and all the shops and public houses in town are

closed at the same hour. The consequence was no mobs have disturbed us since. But what is to be the result of all this we know not. I have just had a call from the father of one of our scholars, lamenting the departure of Mrs. Buel, and inquiring if the school is to be opened again. We propose venturing to open the school next Monday, 3d of Jan., in Mr. Love's house. But what am I to do without *help*. In the present state of my health, and the prospect of another summer before me, my spirit sinks. "O Lord undertake for me," and save my beloved school.

#### WAR WITH BURMAH.

The question of war with Burmah, by our last accounts from India, was a subject of some speculation, occasioned by a recent movement of the king of Ava. Tharrawaddy, the reigning king, had removed from Ava to Rangoon, taking with him his family, his army, and every thing he is possessed of, requiring for the transportation not less than from fifteen to eighteen thousand boats. A correspondent of the *Friend of India*, at Maulmain, under date of Sept. 28, was of the opinion that it was the intention of Tharrawaddy to attempt the recovery of the Tenasserim Provinces. We are, however, inclined to the opinion, that he intends to make Rangoon hereafter the seat of his government.

#### ANNUAL MEETING OF THE BOARD.

The Board of Managers of the Baptist General Convention for Foreign Missions will hold their twenty-eighth annual meeting in the meeting-house of the First Baptist Church, in New York, on the last Wednesday (27th) of April, at 10 o'clock, A. M. The Rev. Dr. Pattison, of Providence, R. I., is appointed to preach the annual sermon, and Rev. Pharcellus Church, of Rochester, N. Y., to be his alternate.

BARON STOW, *Rec. Sec.*

Boston, March 18, 1842.

#### CHANGES IN THE BOARD.

The Rev. Robert Everett Pattison, D. D., pastor of the First Baptist Church in Providence, R. I., was elected a Corresponding Secretary of the Board, in January. We have the pleasure to add that Dr. Pattison has accepted the appointment, and will enter on the duties of his office forthwith.

A communication has been received from the Rev. John Wayland, late of Salem, Mass., dated Jan. 29, resigning his seat in the Board.

#### Donations,

FROM FEB. 1 TO MARCH 1, 1842.

##### Maine.

China, 1st Bap. church, per Rev. Hadley Proctor, 2,00

##### New Hampshire.

Milford, Mrs. Anna H. Bolles, 5,00

##### Vermont.

Townsend, 2d Bap. church, per Rev. Wm. D. Upham, 31,37  
Vermont Baptist Convention, Rev. Willard Kimball tr. 38,00  
Hartland, Rev. T. Grow, 5,00  
74,37

##### Massachusetts.

Barnstable Baptist Association, George Lovell tr., collected by Rev. Joseph B. Brown, agent of the Board,  
Hyannis, Bap. ch. 44,75  
Harwich, " " 46,80  
Orleans, " " 22,23  
Brewster, " " 25,00  
Chatham, " " 33,00  
Osterville, " " 26,22  
200,00

North Attleboro', mon. concert, per Rev. R. Morey, 5,00

Buckland, Harris Wight, per Rev. Horace Seaver, 5,00

Boston, Baldwin place church, monthly concert for February, 34,16

do., Bowdoin sq. do. do. for do., 9,04

do., Federal st. do. do. for do., 14,02

Franklin Baptist Association, Cyrus Alden tr.,

Buckland, Mrs. E. Sherwen 5,00

Montague, Elihu P. Gunn 1,00

Colrain, a few females of 2d ch., for Burman mis. 5,00

per Miss Davenport, 12,75

Shelburn Falls, Bap. ch. 23,75

per Asa Severance, 100,00

Charlestown, Bap. ch. and soc., per C. H. Arnold, 55,75

South Boston, Baptist ch., per Thos. Richardson, 15,00

West Cambridge, Sab. school, for Burman schools, per I. Jenkins, superintendent, 15,00

Am. Bap. Anti-Slavery Society, S. G. Shipley, tr., 7,27

Athol, Bap. ch. 7,00

do. Fem. Judson Soc., for Burman mission, 1,00

Hardwick, Rev. E. Buck, 2,80

Burman mission, 10,00

Orleans Bap. cong., do. do., 28,07

do. Fem. mis. society, 1,00

do. do., 495,73

Montgomery, Miss Betsey Chapman, per Oren Parks, 1,00

Hardwick, a member of Calvinistic church, an annual subscription for Karen mission, per Mrs. Cummings, 5,00

##### Rhode Island.

Providence, a lady of the 1st Bap. church, for the printing of Way-



## land's Elements of Moral Science in modern Greek, 300,00

## New York.

Mrs. Anna Caulfield	1,00
Chemung collection	4,26
Factoryville ch. mon. con., per Mr. Brooks.	3,00
Mrs. Julia A. Fox	1,00
Oswego ch., per Mr. Stedman,	17,65
Binghampton, collection and a gold ring,	15,70
Rev. J. M. Cooley	1,00
J. P. Cooley	10
Miss M. J. Cooley	5
O. J. Noble	50
Lewis Staughton	2,00
Miss Nancy Hayes	25
Miss C. Barnes	25
Rev. Caleb Hayes	50
C. F. Hayes	50
Mrs. Harriet Gray	25
B. Eldridge	25
Mrs. Sarah Eldridge	25
Miss I. G. Myrick	50
Mrs. R. H. Hyde	3,00
Smithville 1st church, with gold beads,	13,08
Rev. P. Taylor	1,00
Broomo and Tioga Association, C. Salisbury tr., with 2 pair socks,	41,50
J. Brown,	1,00
Mrs. Emily Brown	50
Miss B. M. Brown	50
Miss Hannah Brown	6
Lebanon church, in part of subscription,	4,89
Worcester Association, J. Hayden tr.,	39,65
Chenango Association, C. Randall tr.,	229,36
Otsego Associa., G. Bridge tr.,	96,59
Reuben Palmer	1,00
Richfield church, in part of subscription,	13,75
A friend	8,36
Oneida Association, E. Palmer tr.,	406,24
Jewelry and socks sold	3,00
Onondaga Association, W. Fillmore tr.,	148,19
A. Wheeler	1,00
Cayuga Association, A. Case tr.,	137,17
Russell Chappell	2,00
Curtis Coe	3,00
Simeon Knight	1,00
Perry Cornell	35
Ontario Association, A. Spear tr.,	174,77
Rev. William Witter	1,00
Edwin Witter	1,00
Canandaigua collection per Rev. Alfred Bennett,	17,75
Agent of the Board,	1,399,72
Woodville Baptist ch., per N. N. Wood,	2,00
Schenectady Bap. ch.	31,99
do. Young Peoples	
Missionary Society	10,00
do. Fem. Mis. Society	13,83
	55,82
	1,457,54

## Pennsylvania.

B. McAfee	50
J. McAfee	50
Henry Groves	25
T. Wilder	50
Bela Adams	50
J. W. Fassett	25
J. Parkhurst	50
J. Harkness	50
Miss Desire Bennett	25
Isaac Cooley	1,00
J. T. Burdick	1,50
W. T. Burdick	31
Miss L. A. Burdick	31
Rev. J. R. Burdick	1,50
Canton, collection,	10,50
H. D. Burdick	50
Man-field, collection,	3,18
Mrs. Lucinda Reynolds	1,00
Miss Lucy Reynolds	18
Calvin Reynolds	25
Isabella Reynolds	25
Miss Henvilla Gray	10
East Sullivan, collection,	6,50
Tracy, collection,	11,00
Canton corners, collection,	1,25
Leroy, friends to missions,	1,38
Mourmeton	5,05
Joseph Robinson	12
Smithfield, collection,	33,50
George West	50
per Rev. Alfred Bennett,	
Agent of the Board,	83

## South Carolina.

State Convention of S. Carolina,	
Alex. J. Lawton tr.,	
For Burman bible	4,50
General fund	236,62
Edgefield Bap. Assoc.	151,88
	393,00

Edgefield Baptist Association	
Edgefield Bap. church	50,00
Rev. Wm. B. Johnson	50,00
per Rev. Dr. Johnson	100,00
	498,0

## Ohio.

Portage Baptist Association, John E. Jackson tr., per O. Osgood,	25,1
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## Kentucky.

Bethel Fem, B. M. Soc.	28,00
Bowling Green, a few females.	
per Mrs. C. A. Pundleton,	16,00
do. do., N. P. Loving,	5,00
	49,00
Louisville, Rev. A. Willard,	3,00
	52,1

## Illinois.

Rev. J. M. Peck, per Rev. Alfred Bennett, Agent of the Board.	12,1
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## Legacies.

New York State. Mrs. Freelove Davis, deceased, to be expended under the direction of Dr. Judson,	21,50
do. do., Hugh Hartsough, deceased, per H. L. Hartsough,	100,00
per Rev. A. Bennett, Agent of the Board,	121,5
	33,112,0
H. LINCOLN, Treasurer.	

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

MAY, 1842.

NO. 5.

## American Baptist Board of Foreign Missions.

Maulmain.

EXTRACTS FROM A JOURNAL OF MR. STEVENS, DATED APRIL 17, 1841.

Mr. Stevens, it will be recollected, is the Principal of the theological school for native assistants at Maulmain, in which his time is chiefly occupied. During a recess of the school for four months, however, he employed himself in preaching excursions among the Karens. From his journal kept during this period, we have made the following extracts.

The seminary was reopened on the first Wednesday in March. As there has been a vacation of nearly four months, the Board will naturally desire to know how my time has been occupied during this interval. In reference to this subject, I would state that I have devoted myself chiefly to studies and labors connected with the seminary, but have been also, part of the time, occupied in travelling and preaching.

Immediately after the close of the last term, I made arrangements for revising the lectures on Ecclesiastical History, which had been given during the term. This I made my principal work until the new year.

*Cases of apostacy.*

About the middle of January, I went to visit the Karens of Dong Yahn. I found the church evidently suffering for the want of pastoral care. On account of the rains, and of my duties connected with the seminary, (which from the first I have regarded as demanding my first and principal attention,) I had not visited them since the month of July previous. During this interval, two of the members of the church, husband and wife, whom we

had been accustomed to regard as persons of some promise, in respect to future usefulness in the church, were left, we fear, to apostatize from the faith. They were of the number whom I baptized soon after assuming the pastoral charge of the church, and the woman was the identical person about whom the parents made such ado in endeavoring to prevent her baptism. From the time of her baptism she seemed to be increasing in Christian knowledge and in grace, and appeared more than ordinarily devoted to the cause of religion. But in the latter part of the rains she was seized with a very violent fever, which greatly reduced her strength and threatened her life. Her parents became alarmed, and with unremitted endeavors day by day, strove to persuade her, according to Karen custom, *to eat to the nats*, as a means of recovery. This custom is nothing less than a species of demon worship, in which offerings are made to the evil spirit, with supplications in behalf of the afflicted person. A feast is made on the occasion, in which the sick person is required to participate, and also, in some cases, all the friends, particularly those most intimately related. The woman at first resisted all the importunities of her parents, but as the disease grew more violent, and her strength wasted away, notwithstanding some one or more of our preaching assistants was with her daily, her constancy gave way, and she consented to be carried to her parents' house, and to join in a feast to the nats. Her husband, also, who had hitherto remained firm, finally yielded, and partook of the same. But alas! their sin did not profit them, for the woman died on the day following. Her husband is under the suspension of the church,

but we are not without hope, that he will, ere long, return. He still evinces some marks of a change. All testify that he *preaches* wherever he goes. He says he is in the dark, and begs that the church will not cast him off utterly, but pray for him still.

The other members of the church all appeared to be doing well, and have so continued till the present time.

*Opposition to the truth—Need of divine influences.*

In regard to the general effect of the preaching of the gospel at Dong Yahn, it is evident, that aside from the conversions which have occurred, much good has been done. Opposition, except such as arises from the innate aversion of the heart to the purity and self-denial of a holy life, has for the most part ceased. But few are to be found who will pretend to object to the *system* of Christianity as untrue, or unworthy of confidence. The objections which are generally made are such as the following; on the part of the aged, "Our children are not of the same mind with ourselves, therefore, although we believe and pray to the eternal God, if we should enter this religion without them it would be very difficult. For they, if they have a fever, or become ill in any way, at once become alarmed, and come to us to eat to the nats for them."\* The middle aged and the youth, on the other hand, reply to the arguments and persuasions of those who preach to them, "This religion is true, and is good, we know, but we are mere children, and know nothing. When our parents and men of years and knowledge enter, then will we also enter." Others again candidly confess, that the reason why they do not become disciples, is that "they are *ashamed*, others will have so much to say against them." Time was, when the preacher of the gospel was forbidden to enter a house as he approached it, and often has Miss Macomber been obliged to remain at the steps, or under the house, if she would say any thing to the inmates on the subject of religion. Now nothing of this kind is known, and the language of reproach and scorn is changed for that of respect and commendation. Still

\* The idea seems to prevail among this people, that sickness and disease come upon them, so far at least, in consequence of their *connection with their parents*, that unless the *parents* eat to the nats in their behalf they cannot recover.

the mass of the people are yet the slaves of strong drink, and they frequently say with frankness, they cannot yet give up their *arrack* to become Christians.

This being the state of the people, it appears evident that now the outpouring of the Spirit only is wanting, that there should be a great ingathering into the fold of Christ. In reflecting on their condition, I have often been impressed with its similarity to that of the unconverted world in America. They remain in their impenitence and ungodliness, not for the want of *conviction* in respect to the truth of Christianity and the excellence of religion, but because of their unsubdued *love of the world*. A revival of religion here, therefore, might be expected to be attended with similar effects as a revival at home; and a revival is *needed* also for the same reasons. O, that there might be both with ourselves, and with the church at home, a spirit of believing, prevailing prayer for copious showers of divine grace. Then will the gospel, in itself alone powerless, become the "power of God to salvation."

The people at Dong Yahn greatly need some one to devote his whole attention to them. It is a most inviting field, and amply wide enough to occupy all the energies of one man. May the Lord raise up for them a pastor, who shall be able thus wholly to seek their good.

*Visit to the Elephant's Cave.*

The month of February was chiefly spent in preaching excursions, twice to Dong Yahn, once to Damatha and Zartaben, villages on the Gying, and once to the Pgho Karens, on the same river. In our excursion to Dong Yahn, and that to Damatha and Zartaben, I was accompanied by Dr. Charleton of H. M. 63d regiment. While at Dong Yahn, we visited what is called the Elephant's Cave, from the story that Gaudama there made his appearance in the state of a white elephant. The mouth of the cave is an arch about sixty feet high, and fifty wide at the base. We entered by a narrow pass, just wide enough to admit a man, which when we had ascended about ten feet, we came to a broad level space, where we stood for a few minutes to gaze on the scene of grandeur and beauty which presented itself before us. In front, was a huge column, formed by drops of water falling from the roof of the cave. The column was

eight or ten feet in diameter at the base, tapering to a point at the height of fifteen feet. The water was still dropping upon it in different places, and on one side at such regular intervals, as to form protuberances by which one might, with little difficulty, ascend to the top. At this column, it is said, the divine elephant was found, and in that situation through an opening directly opposite, in one side of the cave, was shot by a party of hunters.

From this beautiful white pillar, we proceeded with candles and large bamboo torches, over an uneven surface, sometimes descending with easy, but cautious step, and sometimes climbing up the slippery and dangerous precipice. On every side was to be seen much that is entertaining and interesting, especially the variety and beauty of the natural formations, which appeared above, around, and beneath. Myriads of bats, many of them of unnatural size, measuring, at least, a foot from tip to tip, were seen flying in consternation over our heads, or suspending themselves from the arched roof above, while the whole cave resounded with the thundering of their flight, or re-echoed their ceaseless chattering. Fit emblem these of the people of the land, who dwell in darkness, and love that darkness rather than light. Nor is their darkness disturbed except by the infrequent visits of the messengers of truth, who bear the tidings of eternal life. When we had passed about two thirds of the cave, we observed a light before us, which, on arriving at the spot, we perceived to proceed from an opening like the mouth of a crater above. The aperture is about ten feet in diameter. Here were found thousands of small *cockle shells*, which were supposed to have been deposited by birds of prey. With one of the party I ascended the sides of the opening, with the hope of obtaining from the top a commanding view of the surrounding country, but observing the aperture to widen as we ascended, and that the top was so surrounded with trees as to intercept the prospect which we expected to gain, we again descended, and proceeded on our way with torches, as before. It was not long before we observed another light, which proved to be at the termination of the cave, which opened on the side of the mountain opposite to that which we entered. This we found to be the part of

the cave which idolatry had consecrated. Directly opposite the entrance was a large image of Gaudama, about twenty feet in length, lying in state, and all around innumerable others of every size, from two inches to two feet, of wood, clay, and stone. Besides these, there was one in a sitting posture, about four feet high. Here, too, was a spring of clear cold water, which we found very refreshing, after the fatigue of our walk. While in this part of the cave, an incident of some interest occurred, in connexion with one of our party, who was indeed the first convert, and the first person baptized at Dong Yahn. His age is probably fifty. He is remarkable for his humility, meekness, and devotion to the cause of religion. He is also one of the assistants employed at the station. While we were looking at the numerous images before us, one of three, about two feet in height, made of wood, painted and gilded, was pointed out as having been consecrated by this good man in the time of his darkness. I asked him how he felt in regard to allowing it to remain there. He seemed to hesitate whether it would be right to remove it, seeing it was an object of worship to others. I asked him again, how he could think of having others bow down and worship an idol, which he had placed there; whatever they might choose to do in regard to those which they themselves had consecrated. He paused a moment, then selecting the one which according to the best of his recollection was that which he had dedicated, he seized it, and with a warmth of zeal which could not fail to amuse us, dashed it to the ground, determined to break it in pieces. Not succeeding, however, in this attempt, he put it on his shoulder, and proceeding to a dark recess in one side of the cave, tossed it in, and covered it with stones. Afterward, finding a basin of clean water near, as if to wash himself clean from all connection with idolatry, he stopped and bathed, then returned to the company.

#### *An excursion to Damatha—Conversation with inquirers.*

In our excursion to Damatha we arrived at noon, and dinner being over, we went into the village to preach. We were first attracted by a brick yard, in which many newly moulded bricks, made of the mud of the river, mixed with paddy chaff, were spread

doctrine of the *betagat*. Such being the prospects of a Burman, we are ready to conclude, that they would welcome the news of *forgiveness* by the gospel, as glad tidings indeed ; but we see, on the contrary, that such is the attachment which they feel for their own system and for the customs of their ancestors, that they will plainly declare, that they would rather go to hell with their forefathers than change their religion and escape it ! Alas ! what but divine power can change the hearts of such men ? When such language is actually employed in reply to our exhortations, then we *feel* our impotency, and see the absolute necessity of divine interference. Oh, how much need of prayer for the out-pouring of the Holy Spirit.

We returned to the boat, dined, and giving direction for two of the men to take the boat round into the creek which runs through the village, the rest of our party concluded to go directly across, and preach in the village as we passed through. Accordingly, observing at the outskirts of the village one or two men at work in a blacksmith's shop, we entered, and commenced conversation. Soon one person came in, then another, till, in a short time, a number had collected in and about the house, and the whole party became engaged in warm discussion. This continued about the space of two hours, when, night having fallen upon us, we judged it best to proceed on our way, and seek a resting place. In the morning before breakfast, we again went out into the village, and found opportunity to converse with one or two priests from a neighboring kyoung, and also a few other individuals. One young man in particular listened, and reasoned well for a time, till after some important concessions, similar to those made by the priest first spoken of above, finding himself too closely pressed by personal appeals, he flew off with the old hackneyed objection, that "you kill fowls, ducks, and other living creatures." After a few minutes he rose up, saying it was time to eat rice, and went to his house.

After breakfast we renewed our visit in this village, and entered into a discussion of some length with another party, which collected under a house, where we had found a man husking paddy. But we had no better success than before, and about eleven o'clock,

A. M., took the falling tide, and returned to Maulmain.

*Excursion among the Pgho Karens—  
Character of a chief.*

The Sabbath being past, I again left with two Karen assistants from Dong Yahn, Moung Shway Goon, my Burman assistant, and our boatman, to visit the Pgho Karens scattered along the river Gying, and some of its branches, within two days distance from Maulmaia. My special object, however, was to see the chief who has the general oversight of the Karens of that region, as I had repeatedly heard of him, as being favorable to Christianity, and indeed, an *almost* Christian.

The day on which we started was clear, the tide good, and the prospect agreeable on both sides of the river, so that our ascent was pleasant. About sunset we arrived opposite a village of about twenty houses, but as the tide was still in our favor, we determined to make the most of it, and proceeded until about eight o'clock, when the sound of the human voice told us that we were in the vicinity of a habitation. As it had now grown quite dark, we were glad to draw up to the bank, and make our boat fast for a season. The simultaneous repetition of Pali in a loud tone by many voices, soon convinced us that we had arrived at a monastery, and that the priests were performing their evening devotions. Supposing that they would soon be through with this service, and then we should have an opportunity of preaching to them, we waited for some time in the boat ; but when a full half hour had passed, perceiving no change even in the tone of their voices, nor any indication of their soon coming to a close, we determined to go into the kyoung and see what opportunity offered for preaching. Curious to observe the manner of the priests during their devotions, I entered the room quietly, and took a view of them. There were eight or ten men of the yellow cloth, with heads shaved, sitting on their feet with their knees bent, and their hands together in the attitude of worship. Their faces were toward the east, the head priest before, and the rest in two rows of four or five each, arranged behind him. With the exception of the movement of their lips, they remained as motionless as the idols they worship, and presented a most striking counterpart to the im-

ages of worshippers, as seen in their temples, arranged before some large idol. I listened a few minutes till my heart sickened within me, and I turned away to seek some who were in another part of the building. In one place a number of novitiates were seen smoking. We entered the circle and communicated our message, but no one seemed disposed to reply. Several, however, asked for books, to whom we gave, exhorting them to read the books carefully and to embrace the Savior, whom they reveal. Another half hour having passed, and the sound of the Pali being hushed, we once more resorted to the confession room, where we found the priests all stretched on their mats for sleep. I introduced myself to them as a preacher of the law of Christ, and invited them to discussion, but no one bestirring himself, excepting so far as to raise his head to see what was the matter, I commenced preaching the doctrine of forgiveness. I had not proceeded far, before I was given to understand that the head priest wished to hear no more, and that he had signified his pleasure that I should leave the room. I remonstrated with him for not listening, and still continued to make known some of the distinguishing truths of Christianity, when one of the company raised himself and very politely extinguished the light. Finding they were determined not to hear, I added a few more words of truth, accompanied with a warning, and left them to their own musings.

Early the next morning we resumed our course, and about sunrise arrived at the house of the chief. We lost no time to make known our object, and endeavored to ascertain as nearly as possible the state of the old man's mind. He listened very respectfully, but said he was not yet ready to be baptized. He pays no homage to Gaudama or the priests, and acknowledges our religion to be the only true one. He professes, moreover, an intention of being baptized ere long. Another old man from another place had come to the chief on business, to whom we preached, and who seemed to drink in the truth with all eagerness, and with every mark of sincerity. I learned from the Karen assistants, that these two old men frequently consulted together about being baptized; but something seemed still to be in the way. This chief professes to delay on account of his children. He is expect-

ing all of them to remove from their present situations, and come to settle immediately around him. He said if he should be baptized now, he feared they would not come. But if he waited till he should get them all with him, then he might hope to induce them to follow his example. One of his sons has been baptized, and is the only professed Christian in that region. He is generally known by the name of "the disciple," and from all that I can learn lives consistently. Others of his sons, or sons-in-law, are also found here; some of whom incline to their father's views. We spent one day here, during which we had an opportunity of preaching to a number of persons from other places, who had come to the chief on business. I was, on the whole, much gratified with what I saw and heard, and could not but indulge the hope that the day was not distant, when we shall be permitted to reap a rich harvest of souls in that wild region.

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### Germany.

#### REPORT OF MR. ONCKEN.

The following is a communication addressed to the Foreign Secretary by Mr. Oncken, dated Hamburg, Feb. 18, 1842; the same being a report on the present state of our missions in Germany and Denmark.

To you, my respected brother, for your friendly epistles and kind attention to my frequent requests, and to the beloved brethren composing the Board for their continued assistance and interest in this mission, I give my warmest thanks. I feel increasingly how much, under God, I personally, and the whole mission in Germany and Denmark, owe to your Board;—a debt we shall never be able to repay. May God repay it, by enabling me to transmit such accounts to our transatlantic brethren, of the further progress of his own truth, as shall fill their hearts with joy unspeakable. I hope that the following statements relative to the progress of the gospel, and the state of the churches connected with this mission, will be read with interest, and prove that God has accepted the offerings of his people in support of the German mission.

Our labors in this city and its vicinity during the past year, met with no interruption from the authorities, ex-

cept in one instance, when I was arrested whilst preaching to a few of our members and some other individuals in a cellar at Altona ; the chief magistrate, however, discharged me soon after, prohibiting at the same time every religious meeting without a special permission from the governor. God has been to us a shield and sun. We have had the privilege of preaching the unsearchable riches of the gospel of Christ, to as many hearers as my house would hold ;—it has been crowded to excess both on the week, and on the Lord's day. Not a few have been rescued from everlasting destruction ; the gospel we preached, was, by the Holy Spirit, made the power of God to their salvation. Our labor has not been in vain : twenty-one converts were baptized, and joined to the church, and at the commencement of the present year, eight others were willing to obey the Savior's command and follow him. I regret exceedingly that we have not a larger place for our worship, but hope soon to obtain one, when larger numbers will hear the word, and when we may expect a still greater increase. If a mission house could, by and by, be purchased, which would cost about \$10,000, it would greatly facilitate our labors, as all that has a bearing on our work, our tract and bible operations, might be carried on in this building. The brethren Lange and Köbner have been indefatigable in their labors, and both continue invaluable assistants. Our tract itinerating labors in the city proceed steadily ; thirty brethren are regularly engaged in this good work. Much good has been effected in this way ; in not a few instances, it has been the first link in the chain which led to the conversion of those who have joined us. Our tract issues amounted to 171,650 German and Danish tracts, and about 5000 copies on baptism, against the Apocrypha, &c. Nearly 1000 copies of Mrs. Judson's Memoir are now in circulation, and a number of other good works were also circulated by us. Upwards of 4000 German bibles and testaments, 300 Danish scriptures, and 50 cops. in various languages, left the depot. Five thousand Danish testaments were printed at the expense of the American and Foreign Bible Society, which I hope to see soon circulated in Denmark and Norway. 5000 large 8vo bibles in German, are now being printed at Frankfurt for the same Society. By the noble

assistance of this Institution, I have been enabled to carry out my plans for supplying the destitute in this country with the word of God more fully, and thus to suppress, at least in some measure, the circulation of the pernicious apocryphal books, a practice adhered to by all societies in Germany.

Soon after my return from England, I proceeded to Memel, where I baptized twenty-nine persons, and where I found a large field of usefulness ;—my journal will give you the particulars. On my way back I had many opportunities for preaching, and connections were formed, which, I trust, will lead to much good. I revisited the Menonites between Dantzic and Königsberg, by which our intercourse has been renewed, so that large quantities of scriptures and tracts will be sent them in the spring. In Pomerania I visited some Lutheran Baptists, and formed a connection with them, which by God's blessing will lead to great results. In Prussia, I hope God is opening a wide door for us ;—may the Lord of the harvest raise up faithful men to gather in his elect, by the preaching of the gospel.

The church at Berlin is at present in a most prosperous state ; and our brother Lehmann has been greatly encouraged in his work during the past year. Br. L. having to visit Leer in Eastfriesland, and being anxious that either myself or br. Köbner should occupy his place during his absence, I requested br. K. on my return from Memel, to proceed to Berlin, where he has preached with much acceptance and success. Br. Lehmann has visited the churches at Oldenburg and Jever, and baptized three at the former, and four persons at the latter place. His visit has been attended with much good, especially at Oldenburg, where an unhappy division had separated our brethren, who are now most happily united again. At Oldenburg our brethren are still much annoyed for refusing to have their infants sprinkled ; and br. Weichardt, the pastor, has been sentenced again to pay ten dollars for having baptized several individuals. God has, however, strengthened and encouraged our friends amidst these trials, and they have remained faithful to the truth. At Jever, (also in the Dutchy of Oldenburg,) the church has enjoyed peace, the meetings have been well attended, and, as above, four persons have been added to them. Br. Hinrichs, your

missionary for that part, has, when at home, conducted the services generally. He has made several tours into various parts of Oldenburg and Eastfriesland, which will be renewed during the ensuing spring and summer, and I hope we shall before long have to rejoice in seeing the seed sown spring up, and yield fruit. The formation, continuance and increase of the two churches, in the Grand Duchy of Oldenburg, must be to all who know the deplorable state of this part of Germany, in a religious point of view, a matter of holy astonishment and gratitude to God, who has thus in the wilderness caused the water of life to flow.

Our dear brethren at Othfreesen, in Hanover, have been most cruelly treated by the government, at the instigation of a Lutheran minister of that village. The prohibition against conventicles was so severe, that not even two or three were permitted to meet together for religious purposes. At midnight hours they were visited by gens d'arms, and pulled out of their beds to see if any stranger was concealed there. Our brethren were thus compelled to meet in the dead of the night in the woods for prayer, and mutual exhortation. Bibles and tracts were taken from them, and have not been restored. I will not comment on these facts, let others do this ;—but I will ask, Can we regard men who can act thus, in any other light than that of heathens ? Br. Sander, who has been the honored instrument in the conversion of the persons constituting the church at O—, and who, on account of his not finding any longer employment there, had left for Hamburg, has been prevailed upon to return, and I have engaged him as colporteur. He visits the members as often as he can, and makes excursions into the surrounding villages ;—most of these tours have been made at night, when no eye could see him, but the eye of his God. The labors of our brother have not been in vain ; even in the midst of these cruel measures of the Hanoverian government, the church has had to rejoice in the admission of new members.

The little flock at Marburg, in Hesse, has met with similar treatment : fines, confiscation of goods, and threatened imprisonment, have been there the order of the day. Our brethren, thanks be to God, have however maintained their ground. They had re-

solved to leave the country, but at my remonstrance and advice, they have remained, and one or two persons have been won for the truth, and wish to be united to the church. We have to the best of our ability succored our afflicted brethren. The cause at Stuttgart continues to prosper ; the efforts of our brethren to spread the truth are blessed, so that the church numbers about 100 members. These, however, do not all reside at Stuttgart ; about thirty of that number live in nine different villages or towns, so that through them the good seed is scattered far and wide. I am anxious to employ a colporteur or missionary for this part of Germany, as soon as I can find a proper person.

At Bitterfeldt in Prussia, our friends enjoy now rest, after having been called to undergo severe trials. Our br. Werner continues to embrace every opportunity to spread the truth there, and in the adjacent state of Cöthen ; and in the latter place several persons have been converted, and wish to be baptized. I have requested br. Lehmann to go there as early as possible.

The cause in Denmark demands our most unbounded gratitude to God. He has not only shielded our beloved brethren in the day of battle, from the fiercest assaults of devils and men, so that they have stood their ground, but he has defeated by the sword of the Spirit—the word of truth—the opposers of the gospel, and by a handful of the despised followers of the Nazarene, is now making broad inroads on the kingdom of darkness. As I am not quite certain that br. Münster has written direct, since November last, I will briefly state what has transpired since that time. You are acquainted with the decision of the inferior court, in the case of the brethren Münster, which might be considered as very lenient, the principal charges against them by the court of chancery having been rejected. They were sentenced to pay about \$27, to the poor, and the costs. The government, not satisfied with this, appealed to the highest court, but even here another decision was not given. Our brethren were then liberated in November last, after having been confined for a twelvemonth. Their happiness and that of their dear wives, children, and the church, can better be imagined than described. Though our brethren were strictly charged on their liberation, “not to preach or teach in this (Christ’s)



name," they instantly resumed their labors, and, blessed be God! since then the gospel has had free course, and been glorified in the conversion of sinners. Our brethren have preached the gospel to vast multitudes; they have been visited by numberless persons from all classes of society, and the church counts already between eighty and ninety members. A church has been formed at a place called Petersborg, where br. Adolph Münster baptized sixteen converts, but in consequence of this, he has been again arrested, and has been escorted to this place to be confronted with the persons baptized. In other parts of the country there is a spirit of inquiry awakened, which I believe the devil with all his cunning and power will not be able to suppress. Some of the old orthodox Lutherans also begin to give way and yield to the truth. Br. Münster writes Feb. 18, "Very many believers in the country are now waiting to be baptized, and if my brother Adolph is not soon liberated, I intend to go myself, although the church is opposed to it, for they fear that I shall be immediately imprisoned again. The desire to hear the word is very great, and the pressure at our meetings is so great that it cannot be borne. Many sinners, I rejoice to see, are converted, and even some of the old believers join themselves to us. My house is filled with people from morning to night, who ask, What shall we do to be saved? It is almost more than such a poor weak creature can bear. Br. Peuluke has returned, (he had been at his own charge on a missionary tour,) and has brought his brother with him—formerly a complete Saul, now a humbled Paul; he was baptized on the 16th inst., and has returned to his home rejoicing."

The church at Langeland has been also exposed to severe persecutions; the pastor Erasmus Jørgensen, a farmer in good circumstances, has been robbed of his all, on account of his preaching and administering the ordinances, and some of the money sent for the brethren at Copenhagen, was sent for his support. Br. Jørgensen is, however, faithful to his trust, and the church is flourishing; it has twenty members. At Aalborg the little flock has enjoyed more peace, though br. Sergeant Föllved has been dismissed from the army for refusing to have his child sprinkled.

Let us now unite, dear brother, to ascribe honor, glory, and power to the

triune Jehovah, for the great things he has done, and is still performing by the feeblest instruments. It is still his plan to choose the foolish things to confound the wise. Oh! we have a faithful God!—faithful to his promises, and faithful to his saints. With such a God on our side, there is nothing so great that it may not be accomplished. His counsel will stand forever, and the purposes of his love must be fulfilled. I trust that the extraordinary blessing of our God, with which he is pleased to favor the mission in Denmark and Germany, will be a powerful stimulus to you and to us, to exert every nerve in the use of means, and to pray more fervently than ever for that influence from on high, without which we cannot proceed one step further.

I am decidedly of opinion that brethren Profs. Hackett and Conant should proceed to Copenhagen. If an introduction or recommendation could be procured from the king of Prussia, through your minister at that court, it would be highly desirable.

The intelligence that we may expect \$800 from the American Tract Society for 1842, is most encouraging—it is just what we need. Cannot the Baptist Tract Society do something to publish Baptist tracts? I am again \$75 out of pocket for this object. A grant of \$250 or 300 would be most acceptable.

For the generous donations received through you for the brethren in Denmark, and myself, I beg you will present my warmest thanks to the donors. These have not only added to our comfort, but banished many an anxious thought, and freed us from debt, which otherwise it would have been almost impossible to discharge. He who does not forget, nor leave unrewarded the cup of cold water given to one of his disciples, cannot forget the munificence of our transatlantic brethren.

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### Taboy.

#### ANNUAL REPORT OF MR. WADE.

The following extracts are from the annual report of Mr. Wade, upon the stations which he occupies. Notwithstanding this and similar papers are designed more particularly for the benefit of the Board, we deem it suitable occasionally to publish them, or parts of them, that the friends of missions may have an opportunity to look in upon our brethren at their every-day

work, and see them in their joys, and in their sorrows. Mr. Wade writes under date of June 10, 1841.

At the opening of the dry season I went with Mrs. Wade to Matah, and after remaining a few days, I left her there, while I went to the Ya Karens; afterwards I returned and spent about two weeks more in Matah. Mrs. Wade in the mean time superintended the duties of the station, holding also frequent conference and prayer meetings among the females, in addition to the usual duties of her school. During this time, there was an increased attention to religious duties among the church members. There were about thirty hopeful inquirers, and several hopeful conversions. Among those who asked for baptism and were examined, twelve were accepted by the church and baptized. Three of these were Pgho Karens. The others were chiefly youth, having Christian parents. Five or six individuals were debarred from the communion for using foul language, or for travelling on the Sabbath. One was excluded from the church for immoral conduct. Four who had been excluded two years ago for immoral conduct, and two for using charms in illness, were restored to the fellowship of the church, having given satisfactory evidence of repentance and reformation. Seven have died. Present number, 324. At the communion season, just before we returned to Tavoy, we proposed to the church to make a contribution to the Tavoy mission fund, that they might bear a part, however small, in the great work of carrying the gospel to the destitute; they cheerfully acquiesced, and a collection was taken amounting to about thirty rupees; which, considering their deep poverty, their almost utter destitution of money, was no mean sum; for if they get any thing to market it must be brought two days' journey on their own back.

In addition to my usual tours in the jungles, I spent a part of the dry season in looking out a location for a new Christian village, where, it is hoped, we may be able to spend the rainy season among the Karens, without serious exposure to jungle fever. We finally fixed on a location on the river but a few miles above Tavoy. A few families have removed to this place, which has thus far proved very healthy, although the season is far otherwise in the Burman villages above and below.

If it should continue healthy, and their crops should prove good this year, there is great encouragement to hope that this will become a permanent settlement, in which case, and provided we are able to live among them during the rains, in addition to the advantage of being among our people the year round, the expense of travelling, and of the boarding-school will be, we hope, materially diminished; which is desirable in the present embarrassed state of the funds of the Board.

It was intended in our arrangements that Mrs. Wade and myself should live at the new village, and have the boarding-school there during the present rains. But towards the end of the hot season Mrs. Wade's health, which had been failing for two years past, became so much impaired by almost constant bowel complaint, and frequent attacks of fever, that her physician and ourselves judged it indispensable that she should take a change of air; for which purpose she went to Maulmain, and for want of an opportunity to return, the weather being too severe for small vessels to venture out, her stay was protracted much longer than we anticipated. In the meantime, in Tavoy itself, and in all the surrounding villages, fever prevailed to an alarming extent—so that in many places there were not well ones enough to take care of the sick, and great numbers died. At the time of Mrs. Wade's return the fever still prevailed in the villages, though it had greatly abated in town. It was, therefore, judged imprudent to make the experiment of living at the new village during the present rains. We accordingly called the school, which had been in operation about six weeks, into town.

In order to effect a beginning at the new village, I have been obliged to assist the families in moving, building materials, paddy, various seeds for their plantations, farming utensils, cattle, &c.

Without such assistance no beginning could be made, because their former residence was beyond the mountains, and having to carry every thing on *their own backs*, the transportation of necessary supplies was quite out of the question. This assistance I have rendered out of my own allowance. The expense of mission buildings (193 rupees 13 annas,) it was thought most proper to charge to the Board, that they might be mission property. The getting up of an estab-

ishment of private property might lead to evil results.

During that part of the year in which we cannot travel, in addition to the usual routine of preaching and assisting Mrs. Wade in the boarding school, I have revised Mr. Vinton's translation of Todd's Sermons to Children, as-

sisted br. Mason in the revision of his translations, and finished the translation of the two epistles to the Corinthians. This work I undertook against my own will, at br. Mason's urgent request. I think he should have translated the whole of the New Testament.

## Other Societies.

### INSTITUTION FOR THE PROPAGATION OF THE FAITH.

In our March number we submitted to the readers of the Magazine, a brief statistical view of the Roman Catholic Missions throughout the world, aided by the "Institution for the Propagation of the Faith." Since that article was prepared, we have seen the "Annals of the Propagation of the Faith," the periodical of the above named Society, from which we learn many particulars concerning the origin and progress of this missionary organization, some of which we have thought might not be either uninteresting or unprofitable to our readers.

The institution of which we speak, though similar in name and design, must not be confounded with the *congregatio de propaganda fide*. The last named was founded by Gregory XV., as early as 1622. It consisted of eighteen cardinals, and some papal ministers and officers of the college; and its object was to arrange and direct all measures relating to the extension of the Catholic faith, and the extirpation of heretics. Connected with this, was the "Seminary for the Propagation of the Faith," instituted by Urban VIII., in 1627, for the education of missionaries.

The "Institution for the Propagation of the Faith" dates its origin no farther back than 1822. It is said to have been founded by a few "humble and obscure Catholics in Lyons," whose means when they commenced operations did not amount to £1900. From this representation it would seem that the Vatican had long been slumbering; that the laity, excited perhaps by the example of the various protestant sects who have filled the world with the fruit of their labors, were moved as by the very instincts of their religion to associate together for the purpose of propagating the faith. Speaking of the humbleness of the origin of this institution, "The Annals" thus eloquently remarks:

Assuredly human wisdom might have pointed at them the finger of scorn. They,

however, were persuaded that they were undertaking a work which the Almighty would not fail to bless, because it was founded on charity, humility, and confidence: for the smallness of the offering gave proof of a pious ardor which could not be restrained, and of the utter inability of those who undertook the work to effect it themselves; while it compromised, in a manner, Him whose co-operation was solicited, by the immense work which was left to His providence to carry through. They remembered, too, the oil of the widow of Sareptha, and the five loaves of the wilderness; and they also hoped to be able one day to distribute the bread of life to so many wandering people, and to refresh the lips of the new prophets who announce to them the word of salvation.

We suppose, however, that the eyes of the Vatican have neither slumbered nor slept; that the influence which moved the "artizans and shop-keepers of Lyons" to associate for missionary purposes, emanated from Rome; that this form was given to the enterprise for the purpose of addressing more effectively the sympathies of the people, and by consequence to infuse new vigor into the "church." It has, professedly, no connection with the "See of Rome." Two committees are established, the one at Paris, and the other at Lyons, to distribute the alms to the different missions. The institution, however, from its origin, says the Annals, "has been highly favored, and warmly recommended to the faithful by the Holy See."

The Sovereign Pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15, 1823, May 11, 1824, September 18, 1829, September 25, 1831, November 15, 1835, and January 22, 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective Bishops, it shall be established, both in France and in all other countries in communication

with France; the following Indulgences applicable to the souls in purgatory.

1st, A PLENARY INDULGENCE on the festival of the Finding of the Holy Cross; the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the Indulgence, he must be truly sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, on the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d, AN INDULGENCE OF A HUNDRED DAYS, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the Missions, or any other pious or charitable work performed.

The Sovereign Pontiff, who has tended with anxious care the Institution from its foundation, having honored it by public adoption and encouraged it by rich gifts, has been pleased, in order to complete his paternal solicitude, to bring it solemnly before the Christian World, in the most imposing manner within his power, namely, by his Encyclical Letter of the 13th of August, 1840. In this important document, his Holiness designates as one of the principal hopes of the future, in the midst of the religious dangers of the present time, "that Society, founded first at Lyons, and subsequently spread abroad with a wonderful progress;" and concludes by recommending it to the zeal of all the Patriarchs, Princes, Archbishops, and Bishops of the world.

Whatever may have been the parentage of the Institution, it is now obviously cherished by the Roman hierarchy, as being the right arm

of its strength. The receipts for 1839 were nearly 2,000,000 francs; in 1840, 2,500,000. This sum was obtained chiefly from the peasantry of Europe. Upon this topic the *Annals* thus remarks:

The mass of our receipts are the savings of the poor—the little sacrifice, which infancy joyfully offers—the fruits of the privation, which the old impose on themselves. In some parishes of the Upper Alps, the mountaineers retrench a part of their frugal meals in order to pay the holy debt.

The ordinary contributions is one half penny per week. One member is charged to receive the contributions of ten, the amount of which he hands over to another member who receives ten similar contributions, that is, a hundred subscriptions.

One hundred and twenty thousand copies of "The Annals of the Propagation of the Faith" are published once in two months in seven different languages, and are distributed gratuitously, at an annual expense to the society of about 200,000 francs.

#### BAPTIST CONTINENTAL AID SOCIETY.

A society by this name has recently been formed by our friends in England; the origin and object of which are thus described in the (London) Baptist Magazine for March 1842.

Recent events have called the attention of the Baptist denomination in Great Britain to the state of the Christian churches on the continent of Europe. The information obtained by the deputations from the West Riding Baptist Association to Hanburgh in 1840, and to Denmark in 1841, resulting from the persecution of Baptists and of Baptist churches, have brought into discussion, in private circles and in public meetings, the extraordinary difficulties under which the Baptists are placed in many of the European nations, as well as the favorable openings which providence has mercifully afforded, in some few of those nations, for the extension of christianity, in connexion with the peculiar institutions of our blessed Lord. The attention of the public has no doubt been drawn to this subject, more decidedly, by the report of the public meeting lately held in London, relative to the Denmark mission, contained in the Baptist Magazine for the month of December last.

There had arisen in some of the Baptist churches in the midland and southern counties of England, as well as in some of the Baptist churches in the West Riding of

Yorkshire, an anxious and prayerful desire that something should be done to arouse the tens of millions of the inhabitants of continental Europe from the infidelity, indifference, superstition, and gross ignorance in which, with trivial exceptions, they are involved.

After much discussion in the metropolis and in different parts of the country, a society has been formed for the purpose of affording to Baptists and Baptist churches on the continent of Europe, suffering from persecution or other temporary causes, such countenance and pecuniary aid as they may require, under the name of "THE BAPTIST CONTINENTAL AID SOCIETY." The friends in London, some of whom have promised subscriptions, urged that the head quarters of the society should be in the West Riding of Yorkshire.

The Baptist churches on the European continent are dear to the heart of our blessed Redeemer. The multitude of souls there perishing for lack of knowledge are precious beyond all utterance. Are the members of Christ's mystical body in Britain to stand still, to make no effort, to withhold the silver and the gold from this part of the world? Is the seat of the Beast never to be assailed with the weapons of the Christian warfare, which are not carnal, but mighty through God to the pulling down of the strong holds of superstition and of spiritual domination? If the apostle Paul had walked upon the southern shores of our island, and looked upon the continent in the distance, teeming with millions wholly given to idolatry, or sunk in forgetfulness of God, would he have been inactive for a quarter of a century? The continent of Europe was open to the exertions of British Baptists by the peace of 1816, and men of commerce, of science, of taste, and of pleasure, have gone and spent their millions of money in the pursuit of the objects dear to their hearts; but a quarter of a century has gone into eternity, without the record of one effort made by the Baptists, as a denomination, to extend the kingdom of our Redeemer there. Is there not cause for humiliation and repentance in reference to the past? Is there not a powerful call to energetic exertion and earnest prayer for the future?

#### JUBILEE OF THE BAPTIST MISSION.

The present being the fiftieth year from the establishment of the English Baptist Mission, the Executive Committee of that Society have proposed that 1842 be observed as a year of jubilee. The following is an abstract of their address.

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labors. It has been suggested that this year be made a MISSIONARY JUBILEE, a season of grateful retrospect, and of special liberality and devotedness. It has also been suggested that "a Jubilee Fund be raised as a practical expression of gratitude for past mercies, and as a tribute of affection to that Savior *who loved us and gave himself for us.*"

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, be applied to the direct objects of it in such a manner as shall not augment its annual expenditure: that is to say, to the purchase or erection of chapels or other premises, requisite for preaching, schools, the preparation of native converts for evangelical labor, the residence of Missionaries, printing the Scriptures, or for other similar purposes; to paying the expenses attendant on exploring and occupying new fields of labor; and to the erection of premises in London to be held in trust for the Baptist Mission, and to be adapted for the use of our other Denominational Societies.

In following out these suggestions, it is proposed to have a series of meetings during 1842. It is recommended that special public religious services be held, and collection for the Jubilee Fund made by all our congregations, and in all our missionary stations in both hemispheres. It is further intended, that, as the Society was formed in the month of October 1792, a General Meeting be held in London in that month, to supplicate an enlarged measure of the Holy Spirit on all the directors, agents, converts, contributors, and operations of the mission, and to stimulate to vigorous efforts in extending the kingdom of the Son of God throughout the whole world. It is also recommended that all the Churches should have Jubilee Sermons, on Lord's-day, October 2nd, the day of the formation of the Society. As the ordinary expenses of the Mission will need to be met, it is earnestly hoped that the Jubilee Contributions will be altogether an extra effort, which will not be allowed to interfere with the ordinary receipts.

Young people, the children of our families and of our Sunday schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. Let not any do nothing because they cannot do much; small as rivulets may appear when considered separately, they may, by uniting with many others, form large streams.

Let us make such an effort as shall shew what union and energy can effect in a holy cause by spontaneous liberality—as shall shew that there is a living power in our principles.

#### SOUTH AFRICA.

The Rev. Samuel Dyer, a missionary of the London Society, on his return to the Ultra Ganges Mission, makes the following communication respecting the progress of missionary labor at Cape Town, the capital of the colony of the Cape of Good Hope. Missionary labor was first commenced in this colony in 1737, by the United Brethren among the Hottentots, about one hundred and twenty miles to the eastward of Cape Town, while the colony was in the possession of the Dutch. But little progress was made, however, until about the beginning of the present century. The colony came into the final possession of the British in 1806. The London Missionary Society commenced their labors here in 1799 among the Caffres, in the interior. The Wesleyans commenced their mission here in 1816. Their missionary, Mr. Shaw, having been refused permission to attempt the instruction of the slaves at Cape Town, removed into the country, and commenced his mission among the Hottentots. The progress of civilization and the Christian religion at Cape Town, has been, doubtless, greatly facilitated by the reflex influence of christianity among the natives in the interior.

Upon reaching this place, my first inquiry was for Dr. Phillip; but he had left Cape Town for the interior, three weeks before. Mrs. Phillip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Phillip, and who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren, are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India: but whence such a taste for religious

books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools and adult schools are thriving; and there are many missionary hearts besides the hearts of missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were conning over an Arabic MS., in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He told us that he was once a Christian, but at that time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of colored people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boors are indignant with the missionaries—and why? Because, say they, the missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of missionary societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18.), I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of color manifesting an insatiable

ble desire to learn to read, instructed by pious members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring

into their hearts religious instruction, *vis-à-vis* ~~voce~~; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.

## Miscellany.

### JUVENILE ZEAL.

We copy from the London Missionary Magazine the following account of a successful effort of the Rev. Dr. Leifchild to awaken among the juvenile members of his flock a missionary spirit; and we commend the same to our shepherds in Israel, as an example worthy of imitation. The missionary spirit must be cultivated, if we would see it advancing with a vigorous growth, by patient industry, and no where can we prepare a better soil for it, than in the hearts of the young.

A very interesting meeting took place at Craven Chapel, on Wednesday evening, January 5th, of the children connected with the church and congregation; at which Dr. Leifchild presided.

In the spring of last year, Dr. L. invited some of the parents, and many of the children, to meet him, and a Children's Auxiliary to the London Missionary Society was formed. Miss Brown was chosen the Treasurer, and Miss Burn, Secretary. Managers were engaged, and several collectors volunteered, who each undertook to collect a halfpenny or a penny per week from twelve children. Books were distributed for the purpose, with a blank leaf at the end, for the gifts of three adults who chose to assist the little ones with donations. *The plan has answered beyond the most sanguine expectations.* Many of those parents who dedicated their children to God from the birth, enrolled the names of their infants as subscribers, and paid up their subscriptions. The children being at home for the holidays, the first public meeting was held on the above evening; and the numbers who attended, filled the lower part of the spacious building to overflowing. A concise and interesting report was read, from which it appeared, that in the portion of the year during which this auxiliary had existed, the sum of 65*l.* had been collected without infringing on the contributions to the Adult Association. In the course of the evening, a letter was handed to Dr.

Leifchild, from a parent, enclosing sixty-four penny pieces, which had been collected by a little girl, under four years of age, who was to have presented them to the meeting; but she had died, and her mother felt a mournful pleasure in the fact that her dear little one had done something for the cause of Jesus, before she joined the thousands of children who sing his praise around his throne in heaven.

The children were also much interested by the introduction to the meeting, by the eldest daughter of the Rev. R. Moffat, of Sarah, a Bechuana girl. This girl was found when an infant only a month old, buried in the earth, where she was supposed to have been placed by her mother, and had remained all night. Her feeble cries were heard; and, after a search by Mr. Moffat, his wife and others, the little creature was discovered and released from her perilous situation; and Mrs. M. took her home and brought her up with her own children. She then came with Mr. Moffat's family to England, and is now in course of education to fit her for future usefulness in her own country. She is intelligent and docile; acquainted with three languages, Bechuana, Dutch, and English; the last of which she speaks distinctly and correctly; she has been taught to sing, and has a powerful and pleasing voice. Dr. Leifchild most pathetically alluded to Him who had heard her infant cry and sent his missionary to her succor, when a helpless babe buried in the earth; as affording encouragement to her and all the children present, in every difficulty to direct their prayer, and place their confidence in his goodness, his mercy, and his love.

The interest of the meeting was well sustained to the close. The children pledged themselves to renewed and increased exertion, during the current year; and many additional names were given as subscribers.

It is hoped, that this effort will be a stimulus and example to other pastors and churches, to go and do likewise.

## AS THE LORD HATH PROSPERED YOU.

The disciple of Christ must feel under special obligation to Him. He must consider it to be his duty and his privilege to labor for him in any way that may promote his glory—to obey his will. Feeling this, and believing as every enlightened Christian must, that each one, however small or however large his means, is called upon to do according to his ability, for making known "His saving health among all nations," he is often filled with solicitude to know what the measure of his duty is. It is sometimes difficult, even when the temper of the heart is right, to settle the relative claims of different objects; and if love to Christ is allowed to abate, avarice will set up such a clamor as to almost silence conscience upon the duty of giving at all. Hence it is a thing of much importance that every Christian have some system, that he may be saved as far as possible the necessity of debating this question on every occasion that calls for his action. As an illustration, let us suppose that a Christian, upon mature reflection, should make up his mind that at every monthly concert he would contribute 25 cents during the year. The offering is then made, and he has the benefit in his soul of this act of obedience, and he has only to make his offering ready. A contributor to the *Annals of the London Missionary Society* has made the following communication to the *Missionary Magazine*, the organ of that society, in which he states his rule:

From an early period of my religious history, the following portion of scripture has been deeply impressed upon my mind: "Honor the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10; and though I have endeavored ever since to obey these injunctions, and believe these promises, yet, for a considerable period, I was often pained and perplexed as to what I ought to give to the service of God, and what I ought to reserve for my own use.

About four years ago I was led to cast a seventh part into the treasury of the Lord, but some time after altered it to a fifth, from having heard the Rev. W. M'Kerrow preach an excellent sermon in behalf of Home Missions, in which discourse he gave utterance to sentiments like the following: "That while under the gospel dispensation, God accepts every man's gift according to his ability and willing mind, without prescribing the actual amount in each particular case, yet the claims of the gospel upon the liberality of

Christians were as great and binding, and even more so than the requirements of the law upon the Jews, which demanded, as some have calculated, at least one fifth of their increase."

Through grace I have been enabled to make the following practical improvement of the above remarks:—

When I have been in a situation in which I received a salary exclusive of board and lodging, I have given a fifth of the whole amount—when I have had to board and lodge myself, I have done so according to my salary, and then given a fifth of the remainder. By this means my contributions to the cause of God are not regulated by the expense of my dress, or other comforts and conveniences, but these last are made to depend upon the amount of salary left when the cost of the necessities of life and the first-fruits have been deducted. I have also redeemed many presents I have received, by giving a fifth of their supposed value to the service of the Redeemer, and purpose redeeming the whole of them when I have the requisite funds. I may also add, that so far as my recollection serves me, I believe that I have been enabled for the last three years, annually to double (at the least) my donations to your Society, though at times the carrying out of this plan has been a work of faith.

It was my intention to have made the above communication last year, to my then pastor, and I have been induced to make it on the present occasion by observing that those whose means were apparently much greater than mine, gave but little, if any more than myself at the late Missionary Anniversary held at the place where I am at present residing; and also from the conviction that many young members of our churches by adopting this rule, would be able to give annually their five pounds or more to your Society alone, who now give much less, (including all their donations to every other religious object in the course of the year,) because they first provide for their dress and comforts, and afterwards for the spiritual wants of the heathen at home and abroad; or else are unduly seeking to lay up for themselves treasures on earth, which may soon take to themselves wings and fly away.

I am quite aware that there are many persons who have not only personal, but relative claims upon their property, and that these claims must first be discharged or provided for before they are at liberty to give anything to the cause of Christ, for God hath said, "I hate robbery for burnt-sacrifice."

By giving to this a place in your Chron-



icle of next month, if you think it worthy of it, you will oblige one who, though he sometimes thinks he does not give as liberally as he ought, and often sorrows that he feels such little love to Christ, and so little desire for the salvation of souls, still hopes he may with sincerity subscribe himself,

A FELLOW-HELPER TO THE TRUTH.

#### MISSIONARY ANECDOTES.

##### *Bibles at half their cost.*

As soon (says Mr. Kincaid) as the quarto Burman bible was printed, I wrote to Maulmain for thirty copies, and at the same time proposed to the brethren there that in all ordinary cases we should sell them for three rupees each bible—that is, for about half the original cost. I mentioned that all the brethren in Arracan highly approved this plan, as there was not probably a single disciple, either Burman or Karen, but what is able to pay three rupees for a splendid quarto bible. Also, many who are not disciples would buy, and be far more likely to read and take good care of a book which cost them something. But the most weighty consideration in my mind was, the importance of training up the native Christians to help themselves. When my thirty bibles came to hand, I called together the disciples here, and explained to them the way in which this bible had been printed—that the money was given by Christians in America, and that thousands as poor, or perhaps poorer than they, had given money for this grand object. After giving them a correct idea of the labors of Christians in order to give the holy bible to all nations, I said, “Is it right now for you to take this bible? Will you be able to read and pray with pleasure, when you reflect that you had not christian principle enough to pay for your Bible? (Several, all at once, inquired,) ‘What shall we do? What does the teacher propose?’ Each one of these bibles cost about six rupees, and I propose that you pay one half—that is, three rupees. And this will be the same as though you gave three rupees each to the Bible Society.”

Eleven disciples, that is, all who can read, came for ard at once, and took each one a bible. Some of them wished me to wait two or three months for the money, and I told them I would give three months. One man, in a few days, brought me his three rupees for the bible, and then gave me twelve rupees, as a donation to the Bible Society. He said his mind had been much troubled, to think he had never done any thing for this grand object, and if his circumstances would allow, he had made up his mind to give one rupee a month as long

as he lived, for the purpose of printing the bible in all languages. This man is by no means in affluent circumstances—his whole income is twelve rupees a month, and he has a wife and four children to support. I thought this such a lovely exhibition of christian principle, that you would be delighted to hear it.

##### *A Widow's Mite.*

“The two widows,” says the Rev. Mr. Schaffter, missionary to New Zealand, “whom I baptized at Mel Rajahpaleyam, I have known a long time: they have always given us much satisfaction, which increased when, on examination, I saw what progress they had made in the way of salvation. After baptism, each of them brought me a half-rupee, as a benefaction to the poor fund. As one of them is very poor, I told her to take the half-rupee back, and bring me instead, one anna (sixteenth of a rupee), or even a doody (about a farthing), which would be just as acceptable; but she refused to do so, saying, ‘This I long ago determined to give at the day of my baptism, and set it apart for the purpose: please to take it: I give it with all my heart.’”

##### *Degradation of Females.*

“What most affects my own mind,” says the Rev. Mr. Gladwin, missionary to the Caffres in South Africa, “is the oppression of females, which is carried on to an alarming extent. The practice of paying eight or ten head of cattle for their wives seems to carry with it a conviction that they are bought purposely to become the slave, instead of the partner, of their husband: hence they quietly submit to every species of imposition. Speaking about the hard work which they were required to perform, one replied: ‘Women must work: they are bought with cattle.’ And if, after an union of some years, the husband dies first, his friends will visit the abode of the widow to take away every vestige of property, including the cattle, on the produce of which she and her children were dependent for support.”

##### *Liberality of the Natives.*

“A missionary meeting had been announced on the preceding Sabbath,” says Rev. Mr. Hodgson, missionary of the Wesleyan Society, in South Africa, “and at three o’clock the bell was rung, and the people, to the number of at least 250, hastened to the chapel. A subscription list was opened after the addresses; and 276 head of cattle, valued at 903 rix-dollars, or, at a moderate calculation, 67l. 14s. 6d. was contributed.

I felt utterly astonished at the cheerful manner in which the subscriptions were presented: it conveyed to my mind the conviction that most of them felt themselves honored by our accepting their offerings.

The children in this country are frequently owners of cattle, from a small stock furnished by their parents or friends when born, and from which a stock of cattle is often raised sufficient for a small dowry on

marriage: and it was delightful to see the spirit with which the young females, especially, came forward on this occasion."

*A definition.*

Titus Afrikaaner, a notorious robber, having experienced a gracious change, describes the same by saying he had got the heart of a woman.

## American Baptist Board of Foreign Missions.

### SYMPATHY FOR THE HEATHEN.

It has come to be a pretty generally established principle, that a Christian people owe something to unevangelized portions of the world. We do not intend at this time to inquire into the ground of this indebtedness, but, in what we have to say, we shall take it for granted that this obligation is admitted. Let us suppose then, that God has purposes of mercy to the heathen—that the provisions of the gospel are sufficient for all, and that they were intended for every kindred and tribe; that God's method of communicating these spiritual blessings is through the instrumentality of his people, so that it amounts on their part to a positive obligation; and that the consequence of neglecting to perform this duty, would be that the heathen must sink to hell. These principles, perceived in a greater or less degree of distinctness, are, we believe, matters of common belief among the disciples of Christ in Christian lands. We urge, then, *the importance of informing ourselves respecting the actual condition of the heathen, and the progress of those efforts which are designed to communicate to them the blessings of salvation, as being a necessary qualification to a right discharge of our duty to them.*

This duty arises from the obligation to which we have alluded; and as this is universal, so is the duty. Had nothing been done for the unevangelized portions of mankind, the obligation of every disciple

would have remained in full force, and consequently the duty of inquiring into their actual condition would have been obligatory; but now that the work has been so happily commenced, the duty has been increased by the vast accumulation of new facts which have been developed. Christian countries know a thousand times more about the actual condition of the heathen—about the probability of their perishing eternally unless the gospel is communicated to them, and about the certainty of their receiving the gospel if published to them, than they did fifty years since.

The Baptist denomination, under this conviction of duty, have associated together for the purpose of making known to certain portions of the family of man, who worship idols, the glorious gospel of the blessed God, and we take it to be the duty of every member of our communion to acquire, so far as is practicable, every item of information which this movement, on the part of his brethren, may have elicited. This duty is imposed not by any ecclesiastical authority possessed by a missionary association, but by the simple fact, that such an organization exists, and has produced its legitimate results. This we take to be as certain as the fact, that the preaching of Christ imposed additional guilt on those who rejected him. There is a sin of ignorance which God will lightly punish, but ~~this~~ is not a sin of ignorance, who knows enough to learn, if he would but apply himself.

We fear there is a sinful apathy on this

subject. Who reads the Baptist Missionary Magazine? in which is treasured up all that an individual needs to know, in addition to what he may learn from the word of God, to enable him rightly to discharge his duties to the heathen. Do you say the Magazine is uninteresting, so is the Bible when approached in a certain temper of heart. In this official organ of the Board, the condition and wants of the heathen are described—their total ignorance of the Supreme Being—their moral degradation and mental imbecility,—the joyfulness with which those who are savingly enlightened receive the gospel message; and also, the labors and privation of our brethren, who have gone to labor among them as pastors and teachers. As a simple matter of justice to our brethren whom we have sent forth, we ought to hear what they have to say. We have pledged to them our prayers and our sympathies. Let an individual read attentively, and with a generous heart, this missionary intelligence, and if he does not feel a missionary spirit glowing within him, we fear he is no Christian. "I was once addressed, while in the country," says an agent of another Institution, "by a farmer as follows:—'Sir, will you take a small sum of money for me to the Treasurer of the Missionary Society. I take the Magazine, and read the journals of the missionaries, and when I pray I always have to remember them, and when I have prayed, I think of the money in my pocket; and here are ten dollars which I wish you to take to the Treasurer to encourage the brethren in their good work. When I read these accounts I cannot help weeping.' " Now this plain man has given us a simple but graphic delineation of the process in which missionary intelligence acts upon the heart—it leads to prayer and alms-giving. The circulation of the Baptist Missionary Magazine is not equal to one for one hundred communicants in the Baptist denomination, and multitudes who take it, do not read it. They subscribe for it out of regard to the mission, as an act of charity. In this there is about as much of piety,—about as much that is pleasing to God, as there

is in the conduct of a sinner, when he reads his bible for the single purpose of appeasing his conscience, while at the same time he hates the inspired word, and despises him that gave it.

#### WORTHY OF IMITATION.

The following is an extract of a letter from Mr. Silas Follet of Thetford, Vermont, addressed to the Foreign Secretary. The obligations alluded to are, 1. A bond given Feb. 6, 1841, in which he binds himself, his heirs, executors, and administrators, to pay to the Board of Foreign Missions, the sum of one thousand dollars, in ten annual instalments, of one hundred dollars each. 2. A bond dated March 10, 1842, in which he binds himself in a similar manner to pay four thousand dollars more in equal annual instalments, or the whole at any one time at his pleasure.

Mr. Follet is a farmer, and has acquired his property by his own industry, five thousand dollars of which he has thus consecrated to the cause of foreign missions. We hope he may live to be his own administrator, and realize the fruit of his benefactions; and that his example, so worthy of imitation, will move others to do likewise.

DEAR SIR,—I think of you often; I think of you as a brother engaged in the cause of our dear Redeemer, and hope and pray that you may always be greatly strengthened and encouraged in the good work now going on for the conversion of the heathen in foreign lands; and may you gain strength and encouragement daily in the service of our common Lord and Master. My heart and soul is with you in the good cause. I am now preparing to send you another obligation, larger I hope than the first. I wish you to make every prudent exertion to raise funds, and never be discouraged.

#### Recent Intelligence.

ARRACAN.—Mr. Kinsaid writes from Akyab under date of Oct. 29, 1841. Mr. K. and his wife had been obliged on account of ill health to make a voyage to Calcutta. This they had done, and had returned, after an absence of five weeks, with improved health. They had been advised to make an absence of eighteen

months or two years, but were unwilling to leave the field of their labor for so long a period. The year 1841 seems to have been a sickly season in some parts of India. "Many were dying of cholera," says Mr. K., "when we arrived in Calcutta. One missionary lost two children in one day, by this dreadful disease."

Our friends made the passage in the Company's steam ship, which runs regularly between Calcutta and Arracan; and they seem to have been highly pleased with their reception, and with what they saw of the progress of missionary labor while at Calcutta. Says Mr. Kincaid:

We received a most kind welcome from our missionary friends, who urged us to remain with them for a month or six weeks longer, that is, till the ship should return again, but we could not think of being absent so long. I became acquainted with all the Baptist missionaries, and with some of the Scotch, Independent and Church missionaries. It was truly cheering to see such a vast amount of means in operation for the benefit of the heathen. Preaching, translating, printing, and schools, are all carried forward on a grand scale. I was delighted to witness such harmony and peace among the missionaries, though differing in their theological opinions—all appeared to be impressed with the magnitude and grandeur of their work.

The following is Mr. Kincaid's version of Puseyism in India, as he has seen and learned its operations there.

You are aware, probably, that Oxford Popery has been brought to India, and has already been productive of much injury. They are teaching the native christians that those men who have not had the hands of an episcopally ordained bishop laid on their heads, have no authority to preach or baptize—that they are not Christian ministers. In addition to this, they take into their communion those who have been excluded for immoral and disorderly conduct, and also employ them in redeeming others. This is one of the worst features of popery. Bishop Wilson has taken a firm stand against Oxford Popery, but whether he has power to control these men sent out by the high church party in England, is somewhat questionable. What are called the church missionaries, are pious evangelical men, but these men of whom I speak are notoriously as destitute of all correct notions of Christianity as the Jesuits.

Mr. Kincaid remarks as follows upon the supposed intentions of the recent military movements in Burmah, and their probable results, &c.

You will learn, doubtless, from the public papers, that the king of Ava has come down to Rangoon with an army of 100,000—as large an army as he could supply with arms and ammunition. Ever since he came to the throne in '37, he has pursued one line of policy—he has collected vast military stores—has fortified his sea-ports, Bassein and Rangoon, and has steadfastly resisted all efforts, on the part of the Bengal government, to maintain friendly relations. The governor general has despatched in great haste, men-of-war, armed steamers and troops, to Maulmain, so that the king may be thrown into a panic, and quietly retrace his steps to the ancient capital. If, however, he should still hold the English in contempt, and commit depredations on the English provinces, the grand throne of Alompra will be thrown down, never to rise again. I shall not probably be able to send *Moung Na Gau* to Ava this season, as the whole country is in commotion, and he would most probably be pressed into military service. For a long time, we have been able to get no intelligence from the church in Ava. Br. Abbott is anxiously looking for the arrival of some of the Karens from the Bassein province, but it is doubtful whether any of them, with all their intrepidity and perseverance, will be able to cross the mountains. Should Burmah become a part of the British Indian empire, it will be a joyful day to the Karens. But a few days since, we received letters from Ramree and Sandoway, and our friends there were usually well.

Mr. and Mrs. Kincaid are both successfully employed. Mrs. K. has a school of boys and girls, many of whom are making very gratifying progress. Mr. Kincaid's journal has been received, extracts from which will be published in our next number.

MAULMAIN.—A letter has been received from Mr. Howard, dated Dec. 7, 1841. The missionaries of that station were all well, though considerably interrupted in their labors by a concentration, in that place, of military forces. The boarding school had been discontinued, the premises on which it was kept having been required for an encampment. Several of the houses of the brethren had been demanded for similar purposes. Mr. Judson and his family were daily expected on their return passage from the Isle of France.

In addition to a strong naval force, there was in Maulmain a land force on the 7th of December of more than 6000 strong. Mr. Howard was expecting hostilities between the two governments, and of course was anticipating, in such an event, the success of British arms, and the opening of Burmah Proper as a field of missionary labor.

In acknowledging the receipt of an additional appropriation to that station of 1000 rupees for extra expenses, Mr. Howard thus remarks: "I trust that the prayers and the alms of the churches in America will not fail while there are heathen to be converted. Shall either be withheld while the demand for them both is increased?"

GREECE.—Since our last number went to press, several communications have come to hand from Messrs. Love and Buel. Our readers have already been apprized that Mr. and Mrs. Buel had embarked for Athens. They did not, however, see fit to remain here. Very exaggerated accounts had reached Athens before their arrival. In addition to this a missionary of the American Board had a little previous to this, been obliged to relinquish his station at Maina, in the southern extremity of Greece, in consequence of the interference of government with his school. On these accounts the missionaries, and the American Consul at Athens, advised that our friends should not remain in that city, but repair to Smyrna, and make that city the place of their temporary residence. On their arrival here, also, circumstances did not seem to favor their remaining, and they left for Malta; at which place Mr. Buel's last communication is mailed under date of Feb. 15, and from which we make the following extract:

We arrived here yesterday in four days from Smyrna. At Malta, of course, we are free from all anxiety about our personal safety and quietness; and after a twenty-one days' quarantine in our very comfortable lazaretto, we hope to take up our residence in the town, and enjoy the privilege of a good instructor in the Greek, and by giving ourselves wholly to the study of the language, to be ready for commencing again our missionary work among the Greeks whenever Providence may open the way. My own interest in the missionary work, and for the spiritual welfare of the Greeks, continues unabated. I have seen the power of the gospel strikingly exhibited upon the minds of converts in our mission, and I feel confident that God will bless his gospel to the Greeks, provided

that missionaries do not fail to "declare the whole counsel of God."

It is with devout gratitude, that I can mention the mercy of God in granting to us almost uninterrupted health, and we hope that the hard experience of the last two months, and our more extended acquaintance with the Greek people, and the missionaries among them, may be of essential service to us in time to come.

Our last dates from Corfu were down to the 22nd January, when the school was going on as quietly as if nothing had happened;—likewise the other operations of the mission. All the Greeks had returned to the school, and some new scholars from Greek families had been received. And the school was receiving special favors from lady M'Kenzie. Indeed, among many of the Greeks there had been a decided reaction favorable to our cause, as soon as the absurd report respecting my conduct on the 24th Dec. had been corrected.

Mr. Love, in a letter written on the fourth of February, confirms the statements of Mrs. Dickson published in the last number of the Magazine, as to the groundlessness of the alleged cause of the disturbance at Corfu, and fully exonerates Mr. Buel from all blame in the matter.

Falsehoods (he says) were everywhere set on foot. An alarm was given in the vicinity of the crowded church, "Something dreadful has taken place. An American priest has been doing a dreadful thing. He has been here giving to the people books to destroy our Holy Orthodox Religion;—he has just entered this holy church and insulted the saints' relics—and reviled us while worshipping as idolaters;—and said that he himself was God!"

Speaking on the main question, as to how this excitement affected and would affect the Greek mission, Mr. Love says, "My opinion is, that it does not invalidate the wisdom, or in any degree destroy the feasibility of the Greek Baptist mission."

In the meantime (he continues) we would supplicate the prayerful attention of the Board to the consideration of a large and an immediate reinforcement to the mission. Need of help never seemed to be so urgent as now. Surely no other mission can be in such straitened circumstances. Others, indeed, may be struggling for help, but this for existence. What we have said in other letters respecting the importance of occupying other stations, seems to be wearing at present very much the appearance of

**necessity.** The Lord has dealt with us in judgment and in mercy. The deep waves have rolled over us, but we would render devout thanks that as yet the mission is not swallowed up. Our prayer is to the Lord, "wherefore hath he thus dealt with us," and with meekness we supplicate, "Lord, what wilt thou have us to do?" At present our way is much in the dark. At Patras three individuals come daily to read and pray with Apostolos. The two converts at Corfu, and particularly Deme-trius, in the midst of these fiery trials, gave us great comfort. And there are two scholars of the school which give us much encouragement. One is Greek, the other English.

**CHOCTAWS.**—A letter has been received from the Rev. Ramsay D. Potts, addressed to the Board, and from which we make the following extracts. This station, as will appear from these extracts, calls loudly for a reinforcement.

In addition to keeping school, I have devoted my spare time to preaching. A revival commenced at our Thursday evening prayer meeting, in January 1841, of which you have been notified. It appeared to subside in this vicinity, but commenced again at a neighborhood ten miles distant, at which place I had been, and still continue to hold a meeting every Wednesday evening. This neighborhood was famed for vice and immorality, but now the voice of prayer and praise is heard. Good attendance is still given to those meetings, and at home they are generally crowded on the Sabbath; many I trust have found peace to their souls at these meetings. The church at the close of last year, 1841, consisted of eleven members, one indian, four whites, six blacks; since which time forty-eight have been added, forty-three by baptism, five by letter and experience; two have been excluded, and one has died. This church now numbers, including the branch at Doaksville (which was constituted the first of September), twenty-eight indians, six whites and twenty-two blacks, making fifty-six in full fellowship. Should I be able to leave home I expect to constitute another branch at Boggy, thirty-five miles from this place, the coming Sabbath, and baptize several Choctaws.

I still have the charge of the Pine Creek church (Texas), to which have been added seven by baptism, making a total of fifty persons baptized during the past year. This church now numbers fourteen, eight whites, six blacks.

Mr. Potts is at present the only Baptist minister among the Choctaws. Hence the brethren

have petitioned the Board for additional missionaries, in the words following, by a committee chosen for that purpose.

**DEAR BRETHREN,**—Whereas we the people of the Choctaw nation have received the gospel by the Baptist denomination, and as many of us have received the religion of Jesus Christ, we are anxious that more missionaries should labor among our people, as our brethren are scattered over such an extent of country that Mr. R. Potts, our pastor, cannot preach to us so often as we wish. And Mrs. Potts has been sick a long time, and will not from all appearances recover; so that he cannot leave home, and we fear that we shall soon be destitute, unless you send us more missionaries. We humbly petition and pray you our brethren to send two or three missionaries to assist and labor with him on the expenses of the missionary Board, for there is increasing anxiety among our people to be taught the truth of the gospel; and we believe if we had sufficient laborers, that the gospel would spread throughout the Choctaw nation. We wish you could know how much good has been done within a few years past, and how much would be done in future. We believe if you knew our situation here, you would not hesitate to send help immediately. By the unanimous request of the Choctaw brethren,

SAMUEL WORCESTER,  
DAVID HOLMES,  
WILLIAM ROEBUCK.

#### Donations.

##### FROM MARCH 1 TO APRIL 1, 1842.

##### Maine.

Eastport, Bap. ch., Samuel Wheel-	
er, tr., per Aaron Hayden,	42.00
Winthrop, Bap. ch., per H. Parlin,	25.20
Gorham, D. C. Emery	2.00
Buxton Centre, H. Emery,	.50
" R. Emery,	.25
" J. Clark,	.50
per Rev. Wm. Bailey,	1.25
	3.25
Calais, Bap. ch., per J. Grant,	13.00
	83.45

##### Vermont.

Thetford, Silas Follet	50.00
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##### Massachusetts.

New Bedford, 1st Bap. ch., mon.	
con., per Luther G. Hewins,	100.00
West Cambridge, friends, per	
Rev. Timothy C. Tingley,	
For Burman bible	1.00
" General fund	6.00
	7.00
Boston, Charles St. Bap. church,	
mon. con.,	14.53

## Donations.

do., do. do. do., Fem.	
For. Miss. Soc., per	88,27
Mrs. Sharp, tr.,	102,80
do., Baldwin Place ch., mon. con.,	19,33
West Bridgewater ch., mon. con.,	\$50
per Rev. S. S. Leighton,	
Townsend, Miss R. S. Robinson,	
Principal of Fem. Sem., per	10,00
E. G. Robinson,	
Frankingham, Fem. Mite Soc., for	20,00
Burman Mission, per Joseph	34,17
C. Hartshorn,	296,80
Weston, Bap. ch., per Isaac Jones,	

## Rhode Island.

Providence, Fem. For. Miss. Soc.	
of the 4th ch., Miss H. Peck tr.,	
for support of a Karen female	
on the Knowles scholarship, au-	25,00
nual sub.,	8,00
General fund	33,00
	50,00

do., a friend to missions	
Rhode Island Bap. State Conven-	
tion, V. J. Bates tr.,	
Warren, Bap. ch., per J.	16,00
Haile tr.,	
Newport, 1st Bap. ch., per	23,43
Rev. Joseph Smith,	
Providence, 1st Bap. ch.	162,49
and soc., mon. con.,	
Friend to missions, per	57
Rev. Mr. Douglas,	
Warwick, Lippitt and Phenix	100,00
Bap. ch.	
Arkwright and Fish-	
ville, Bap. ch.	39,00
do do., Angelina	
Paine, and a gold	50
ring,	
do. do., Sarah A.	
Gardner, and a	50
gold ring,	47,00
North Kingston	
do. do., Quidnes-	84,00
sett Neck	
do. do., do. do.,	
Miss Phebe A.	
Aylsworth, breast	
pin and gold ring.	
E. Greenwich, Union	23,50
Bap. ch.	
Warwick and East	
Greenwich, Bap.	14,25
church	
W. Greenwich, Bap.	26,25
church	
Newport, 1st Bap. ch.	79,57
and soc.	
Tiverton, 2d Bap. ch.	14,25
and soc.	
Newport, 2d Bap. ch.	100,00
and soc.	
Fall River, Bap. ch.,	
as follows,	50,00
J. Borden	3,00
Wm. Brown	5,00
Cook Brown	
Mrs. Lydia	15,00
Humphrey	73,00
Sandwich, Pocassett	8,00
1st Bap. ch.	609,82
per J. B. Brown,	812,31
Agent,	895,31

## New York.

West Chester, per anonymous	3,00
letter,	
Rev. Jirah D. Cole, agent of the	250,00
Board, sundry collections,	253,00

## Pennsylvania.

S. Meylert, of Montrose and	10,00
Bridgewater ch.,	

## Maryland.

Taneytown, per W. Crane & Co.,	8,00
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## Georgia.

Georgia Bap. State Convention,	300,00
per Rev. B. M. Sanders,	

## Tennessee.

Smithville, Mrs. Bathena Smith,	
For China Mission, towards the	
support of Rev. I. J. Rob-	10,00
erts,	10,00
General fund	20,00

## Kentucky.

Covington, Bap. ch., per Rev. F.	13,00
A. Willard,	

## Ohio.

Cheviot, R. Gaines, per T. F.	15,00
Morgan,	
do., Bethel ch., per D. E.	9,00
Slatbain,	
per John Smith, Agent of	
the Board,	24,00

## Michigan.

Bap. Convention of the State of	25,00
Michigan, per R. C. Smith, tr.,	

## Legacy.

Middleboro', Mass., Andrew Cole,	
deceased, Rev. Eben'r Briggs	2352,72
executor,	\$4332,28

## CLOTHING, &amp;c.

Billerica, Mass., a box of clothing from	
females of Bap. church, for African	
mission, per Mrs. Sarah Spalding,	\$35,00
Rutland, Vt., box of clothing, &c., from	
Mrs. Sarah Griggs, for Rev. Francis	
Mason.	
West Dedham, Mass., Dorcas Soc., a	
box of clothing for Indian missions, per	18,00
Mrs. Betsey Baker,	
American Tract Soc., a box of tracts,	
for S. M. Osgood.	
Shelburne Falls, Young Ladies Sewing	
Soc., a box of clothing, for Mr. and	25,08
Mrs. Brown, Jaipur,	
Woburn Fem. Dom. M. Soc., a box of	
clothing, books, &c., for Rev. J. G.	
Pratt, per Mrs. Eliza P. Buckman,	36,15
Newport, R. I., a box and barrel of	
clothing and provisions, for Rev. C.	50,00
Barker,	
Springfield, Mass., Wilson & Chase, a	
box of clothing, for Rev. F. Mason,	18,00

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII

JUNE, 1842.

NO. 6.

## American Baptist Board of Foreign Missions.

### TWENTY EIGHTH ANNUAL MEETING.

*New York, April 27, 1842.*

The Board of Managers of the Baptist General Convention for Foreign Missions assembled, according to appointment, this day, at 10 o'clock, A. M., in the meeting house of the First Baptist Church, corner of Broome and Elizabeth streets, New York; the President, Rev. Daniel Sharp, D. D., in the chair.

The following members were present :—

Rev. DANIEL SHARP, D. D., PRESIDENT.

<p>“ SPENCER H. CONE,          “ NATHANIEL KENDRICK, D. D.,          “ STEPHEN CHAPIN, D. D.,          “ FRANCIS WAYLAND, D. D.,          “ GREENLEAF S. WEBB,          “ STEPHEN B. MUNN, Esq.,          “ JAMES M. LINNARD, Esq.,</p>	}	<p>VICE PRESIDENTS.</p>
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<p>“ LUCIUS BOLLES, D. D.,          “ SOLOMON PECK,          “ ROBERT E. PATTISON, D. D.,</p>	}	<p>CORRESPONDING SECRETARIES.</p>
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“ BARON STOW, RECORDING SECRETARY.

Hon. HEMAN LINCOLN, TREASURER.

<p>Rev. RUFUS BABCOCK, Jr., D. D.,          SECRETARY OF THE CONVENTION,</p>	}	<p><i>Ex Officio.</i></p>
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#### MANAGERS.

<p>Rev. JOEL S. BACON,          “ ALFRED BENNETT,          “ IRAH CHASE, D. D.,          “ WILLIAM COLGATE, Esq.,          “ JOHN CONANT, Esq.,          Rev. WILLIAM W. EVERTS,          “ GEORGE B. IDE,          “ WILLIAM LEVERETT,          “ JOHN PECK,</p>	<p>Rev. JOHN M. PECK,          “ AARON PERKINS,          “ BARNAS SEARS, D. D.,          “ CHARLES G. SOMMERS,          “ CHARLES TRAIN,          “ B. T. WELCH, D. D.,          “ N. W. WILLIAMS,          “ W. R. WILLIAMS, D. D.</p>
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After singing the hymn,

"Great God, the nations of the earth," &c.

prayer was offered by Rev. Dr. Chapin, of the District of Columbia.

Ministers of the gospel present, not members of the Board, were invited to sit with the Board, and participate in its deliberations. The invitation was accepted by the following brethren :—

Rev. Jesse Bushyhead, *Cherokee Nation*,

" Eli Noyes, *Balasore, Orissa*,

" Hiram Bingham, *Honolulu, Sandwich Islands*,

" Isaac McCoy, *Indian Territory*.

#### NEW HAMPSHIRE.

Rev. B. F. Brabrook, *Great Falls*.

#### VERMONT.

" Elijah Hutchinson, *Windsor*,

Rev. A. Harvey, *Bridport*.

" D. M. Crane, *N. Springfield*,

#### MASSACHUSETTS.

" Avery Briggs, *Middleboro'*,

" Horace Seaver, *Dorchester*,

" Charles Evans, *South Reading*,

" S. S. Cutting, *Southbridge*,

" Charles Willett, *Southwick*,

" C. W. Denison, *Newton*.

" John H. Basco, *N. Brookfield*,

#### RHODE ISLAND.

" David Benedict, *Pawtucket*,

" B. P. Byram, *Valley Falls*.

" John Dowling, *Providence*,

#### CONNECTICUT.

" Jerome S. Anderson, *Stonington*,

" H. Miller, *Meriden*,

" Erastus Denison, *Portersville*,

" E. Turney, *Hartford*,

" Ira R. Steward, "

" Addison Parker, *Stamford*,

" Pierpont Brackett, *Sayville*,

" M. G. Clark, *Norwich*.

#### NEW YORK.

" C. P. Wyckoff, *Auburn*,

" E. L. L. Taylor, *Brooklyn*,

" John Smitzer, *Fayetteville*,

" Lewis Leonard, *Cazenovia*,

" John Cookson, *Troy*,

" Norman Fox, *Ballston Spa*,

" D. C. Haynes, *Utica*,

" C. P. Sheldon, *Whitesboro'*,

" D. G. Corey, "

" G. C. Baldwin, *Charleston*,

" George Benedict, *New York*,

" Sylvester Davis, *Le Ray*,

" Jacob H. Brouner, "

" Simon Fletcher, *Queensbury*,

" A. Wheelock, "

" S. Powers, *Summit*,

" John Ellis, "

" Ichabod Clark, *Brockport*,

" Z. Grenell, "

" Stephen Jones, *Athens*,

" H. Spencer, "

" Isaac Lawton, *Kinderhook*,

" Elisha Tucker, "

" A. Kingsbury, *W. Winfield*,

" D. Williams, "

" G. Phippen, *Newburg*,

" John O. Choules, "

" Samuel White, *Staten Island*,

" J. L. Hodge, *Brooklyn*,

" Samuel B. Willis, *Cattskill*.

#### NEW JERSEY.

" John C. Harrison, *Bordentown*,

" Jackson Smith, *Lyon's Farms*,

" James E. Welch, *Burlington*,

" A. Haynes, *Jersey City*,

" D. B. Stout, *Middletown*,

" Silas C. James, *Salem*,

" J. G. Colleen, *Pemberton*,

" William Sym, *Newark*,

" W. H. Spencer, *Hamburg*,

" John Rogers, *Amboy*.

" S. J. Drake, *Plainfield*,

## PENNSYLVANIA.

- Rev. David Bernard, Norristown,      Rev. A. D. Gillette, Philadelphia,  
 “ John S. Jenkins, Coatsville,      “ T. O. Lincoln, “  
 “ James M. Challiss, Lower Dublin,      “ Emerson Andrews, “  
 “ Daniel Dodge, Philadelphia,      “ M. M. Everts, Easton.  
 “ J. L. Burrows, “

## ALABAMA.

- “ William Carey Crane, Montgomery.

## NEW BRUNSWICK.

- “ W. H. Beckwith, St. John.

A letter was read from Rev. Richard Fuller, of Beaufort, South Carolina, one of the Vice Presidents of the Board; also a letter from Rev. Henry Jackson, of New Bedford, Massachusetts, one of the Managers; stating reasons why they should not be able to attend the annual meeting.

The Treasurer read his Annual Report, showing that from all sources the receipts of the year ending April 1, 1842, were,

\$52,137 10,  
 57,793 94.

and the expenditures,

On motion of James M. Linnard, Esq., of Philadelphia, seconded by William Colgate, Esq., of New York,

*Voted*, That the Treasurer's Report, an abstract of which has now been read, be accepted, and published under the direction of the Acting Board.

The Foreign Secretary commenced the reading of the Report of the Acting Board. After reading the first paragraph, in which mention is made of the death, during the year, of three Vice Presidents and of several missionaries, he was requested to pause, when a motion was made by Rev. S. H. Cone, and seconded by Rev. John M. Peck, that prayer be offered to Almighty God with special reference to these painful dispensations of Providence; which motion was unanimously adopted. Prayer was accordingly offered by the President. The Secretary then completed the reading of the Report, which, on motion made and seconded, was accepted.

The following committees were then appointed:—

*On Obituary Notices*:—Rev. Messrs. Stephen Chapin, D. D., Charles Train, and Charles G. Sommers.

*On Relations to former Missionaries*:—Rev. Messrs. S. H. Cone, N. Kendrick, D. D., F. Wayland, D. D., G. S. Webb, and J. M. Peck.

*On Appropriations to Missions*:—W. Colgate, Esq., and Rev. Messrs. N. W. Williams, and G. B. Ide.

*On Protection and Vindication of Missionaries*:—Rev. Messrs. B. T. Welch, D. D., B. Sears, D. D., and W. W. Everts.

*On Promotion of Missionary feeling and action in the Churches*:—Rev. Messrs. R. E. Pattison, D. D., John Peck, and Alfred Bennett.

*On Cooperation of other Institutions*:—Rev. Messrs. W. R. Williams, D. D., W. Leverett, and Aaron Perkins.

*On Progress of the Missions*:—Rev. Messrs. R. Babcock, jr., D. D., J. S. Bacon, and C. G. Sommers.

*To nominate the Acting Board for the ensuing year*:—Messrs. J. M. Linnard, W. Colgate, and John Conant.

*Voted*, That the subject of Indian Missions be referred to the Committee on Relations to former Missionaries.

Certain communications submitted by Rev. Isaac McCoy, touching his former relations to the Board, were referred to the same Committee.

Rev. Jesse Bushyhead, a Cherokee, and a missionary of the Board, was introduced by the Foreign Secretary, and affectionately welcomed by the President. On request, he gave a brief statement of the progress of Christianity and civilization among the Cherokee Nation.

On motion by Rev. Dr. Babcock, seconded by Rev. George B. Ide,

*Voted*, That the Secretaries be requested to prepare a condensed abstract of the Annual Report of the Acting Board, and cause the same to be printed and circulated as soon as practicable.

Adjourned till to-morrow at ten o'clock, A. M. Prayer by Rev. Eli Noyes, from Orissa.

At half past seven o'clock in the evening, a large congregation assembled in the First Baptist meeting-house, and listened to the annual discourse, delivered, according to appointment, by Rev. Dr. Pattison, from Ps. lxxxvii. 7—"All my springs are in thee."

Thursday, 10 o'clock, A. M.

The Board met agreeably to adjournment; Rev. Dr. Chapin, one of the Vice Presidents, in the chair.

Prayer was offered by Rev. Daniel Dodge, of Philadelphia.

The journal of yesterday was read and approved.

The Committee on Obituary Notices reported, and their report was accepted.

The Committee on Obituary Notices beg leave to report:

In no year, perhaps, have we been so deeply afflicted by the ravages of sickness and of death, as during the year now closed. Three of our Vice Presidents, Chaplin, Mercer, and Holman; and five of our Missionaries, R. Bronson, J. and M. P. M. Fielding, C. H. Slaughter, and A. B. Hancock, have gone to their final rest, whilst others, once laboring in the missionary field, are now lying, as we fear, at the point of death. Surely, brethren, it becometh us to acknowledge, in this formal manner, the hand of God in these repeated and heavy bereavements, and to pray that in view of them we may become more watchful and more devout, and the more entirely consecrated to the cause of God.

When the godly man ceaseth, and the faithful fall from among the children of men, the living should lay it to heart. The whole nation of Israel mourned over the death of Jacob, for three score and ten days. Devout men carried Stephen to his burial, and made great lamentation over him. And when John was beheaded, his disciples came and took up his body and buried it, and went and told Jesus. We have much reason for mourning at the death of great and good men. For in their removal we lose their counsels, the influence of their living example, the benefit of their daily prayers, and all their powers for doing good on the earth. It is believed, that at no time in our history, and in no case, could we have sustained a greater loss by the death of the same number from among us, than we have in that of the officers above specified. They were eminent men, distinguished for uniform piety, for vigor of thought, and for rich and varied knowledge on all the great subjects connected with the glory of God and the interest of man. To Dr. Chaplin, Maine and all the North are indebted for the existence of Waterville College, as Georgia and all the South are to Father Mercer for his liberal endowment of the Mercer University. And to no man in our denomination, is the great valley of the west

more indebted than it is to our lamented Holman. They lived to bless their age by their charities and labors of love, and, having finished their work, no doubt an entrance has been administered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

But while we have reasons for sorrow, that they are taken from among us, we rejoice that during their protracted lives they maintained an unspotted integrity; and that by their calm and peaceful end they honored God, and gave proof of the power and the excellency of that gospel which they had long proclaimed to others. And doubtless their death has proved a blessing both to themselves, and to the inhabitants of heaven. Death is gain to the believer. Hence Paul said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." And although death terminates their usefulness in this world, yet it will by no means disqualify them for usefulness in the heavenly state. For if the angels of God rejoice over the sinner when first brought to repentance, they will rejoice more loudly in bidding him welcome to a state of perfect purity and rest. Yes; who can say but what our fathers and brethren now have better opportunities and increased abilities to brighten the glory of God, and to swell the tide of blessedness throughout his holy empire, than they ever enjoyed in the militant church.

Let us remember, brethren, that our time is short. There are numbers among us whose heads are whitened by age, and must soon be called to their future reward. Within but comparatively a few years God has taken to himself many of our laborers, and some of our strongest leaders in the missionary enterprise. Let us, then, learn by such instances of mortality, that neither youth, nor vigor of health, nor the highest powers, nor the fairest prospects, will exempt from disease and secure long life. Whatsoever, then, our hand findeth to do, let us do it with our might, knowing that the night of death cometh, wherein no man can work.

Respectfully submitted,

S. CHAPIN, *Chairman.*

The Committee on Appropriations to Missions reported, and their report was laid on the table.

The Committee on Protection and Vindication of Missionaries reported, and their report was accepted.

The Committee to whom was referred the consideration of the persecution suffered by our beloved brethren in Germany, Denmark, and Greece, while devoting themselves to the cause of God and humanity,—beg leave to report:

That upon a careful and candid review of all the circumstances connected with these painful transactions, they feel called upon by the facts in the case, no less than by the claims of Christian sympathy and love, to express their unqualified approbation of their entire course of conduct; and of the prudence, meekness and moral courage they have severally manifested, when placed in positions alike responsible and perilous. From official documents, and especially from Danish newspapers which have been received, the wisdom, forbearance, and holy fidelity of our beloved brethren at their respective posts, have been fully vindicated, and furnish an amount of evidence to the soundness of their doctrines, and the unimpeachable morality and devoted piety of their conversation and deportment, equally unquestionable and gratifying. The Committee would therefore recommend the adoption of the following resolution:

*Resolved*, That our beloved brethren, J. G. Oncken of Hamburg, and others who with him have borne the reproach of Christ, suffering for the truth; the devoted brethren P. C. and Adolph Münster in Copenhagen; and our beloved brother R. F. Buel, who has recently suffered from popular excitement and violence in Corfu, while in the faithful discharge of his duties as a missionary of the cross; have each and all of them strong claims upon the sympathy and prayers of their brethren:—That they are not only fully exonerated from all injurious imputation, but their course is approved as having been, in the estimation of this Board, uniformly conciliatory and unblamable, and such as entitles them to the esteem and confidence of the Christian community.

Respectfully submitted,

B. T. WELCH, *Chairman.*

The Committee on Promotion of Missionary feeling and action in the Churches reported, and the report, after spirited addresses by the Home Secretary and others, was accepted.

The Committee on Promotion of Missionary feeling and action in the Churches, beg leave to report:—

The impulse given to the missionary enterprise by its novelty, is mostly expended. Nothing remains to carry it forward but that religious feeling which is based on an intelligent principle of duty. There is no subject, perhaps, better adapted to test the genuineness of Christian character, than that of Foreign Missions. A temporary interest may be excited in behalf of the perishing heathen, where the Christian spirit is imperfect. The natural pity of the human heart is capable of being strongly excited by the recital of their condition and prospects. But unless the Christian community are advanced in sanctification, this interest must soon subside.

The question is yet to be decided, whether there is vitality enough in the piety of the American Baptists to carry forward the effort which has been so auspiciously commenced, of giving the gospel to the heathen world. From some cause, the work has not been prosecuted with that vigor which its unspeakable importance demands. The inquiry has forced itself upon the minds of your Committee, how far this want of energy is to be attributed to a defective religious character and spirit in the members included within our churches. But this subject, however grave or elementary in the great enterprise in which you are engaged, cannot be considered by your Committee. It is alluded to only to direct the minds of the Board to one of the essential grounds of anticipation as to our future progress.

But whatever may be the degree of piety in the members of our churches, it must be seen, on a very slight examination, that there is not an adequate organization to call forth and concentrate the benevolent resources of the Baptist denomination.—The only portions of the country where the friends of the society are made to feel, in their annual contributions, the direct influence of any system for collecting funds, are, if your Committee are correctly informed, New York and Rhode Island. Although there are in other parts limited districts where as much is contributed per member, or according to their ability, yet in these instances it is the result of the individual influence and efforts of the friends of missions. Such is the fact in many parts of Massachusetts, and in several of the cities and larger towns.

It is not probable that the same kind of organization would be adapted to all parts of the nation; and, therefore, your Committee do not recommend any one in particular. But they would suggest that there is a common principle, very extensively disregarded at present, which is indispensable, viz., that there should be a treasury, auxiliary to that of the Board at Boston, established throughout the entire country, known and accessible to every church however small or obscure. For, though each spring may be small, yet, as they are thousands in number, they will contribute largely to the total amount.

As another means to be employed for increasing the funds of your society, your Committee recommend a special effort to increase in the churches missionary intelligence. The Board have at present only one organ whose specific and exclusive object is missionary intelligence—the Baptist Missionary Magazine. This, the Committee are authorized to say, has recently received the special attention of the Board, and, however useful it has been heretofore, it is believed that it is to be still more efficient. But its circulation is unjustifiably limited. There are only 5200 copies of this monthly periodical published. Nearly one half of this number are taken in the two States of Massachusetts and New York. There is taken in New England only one copy to about forty church members. It is a reasonable estimate that not more than one in fifteen have the opportunity of steadily reading the Magazine. Of all the members in the States, not one in a hundred receives it. It is not believed that more than one out of forty have the means of reading it. Only 577 copies are taken in all of the western and southwestern States. Your Committee believe that, were proper measures adopted, the number of subscribers in every section of the country could be greatly augmented. The heathen must be

made virtually our neighbors, before we can expect the full flow of Christian sympathy to be excited in their behalf.

The Committee are informed that, although the Acting Board has not been successful in their past attempts to secure the full amount of agency recommended by the General Convention, yet there is every reason to believe the deficiency will be soon supplied.

But there is one influence to be employed in raising funds for this society which the Committee deem essential to its progress, which it is feared is, as yet, very imperfectly exerted,—the influence of the pastors of the churches. But a small number of the pastors, it is feared, make a direct and personal effort to increase the funds of the Convention.

More attention is requisite on the following things:

1. That the annual contribution or subscription be made, and at a stated period of the year.
2. That every person in the church and congregation have the opportunity of contributing.
3. That juvenile societies be organized, by which not only present funds would be increased, but a benevolent generation raised up.
4. That the monthly concert be rendered instructive, and thereby interesting; and that a collection be always taken.
5. And, lastly, that every family subscribe for the Missionary Magazine, who is able to do so.

Your Committee would close their report by expressing the opinion that the small amount contributed for Foreign Missions by the Baptist denomination is not owing so much to inability, or to a general want of benevolence, as to the fact that the proper influence is not exerted in eliciting their contributions.

R. E. PATTISON, *Chairman*.

The Committee appointed to nominate the Acting Board for the ensuing year, reported, and the report was accepted. The following persons compose the Acting Board for 1842-3:—

Rev. DANIEL SHARP, D.D., *President*.

Rev. FRANCIS WAYLAND, D.D., }  
HON. RICHARD FLETCHER, } *Vice Presidents.*

Rev. LUCIUS BOLLES, D.D., }  
" SOLOMON PECK, } *Cor. Secretaries.*  
" ROBERT E. PATTISON, D.D., }

" BARON STOW, *Recording Secretary*.

HON. HEMAN LINCOLN, *Treasurer*.

#### *Managers.*

Rev. JOEL S. BACON,	Rev. BARNAS SEARS, D.D.,
" IRAH CHASE, D.D.,	" EBENEZER THRESHER,
" WILLIAM HAGUE,	" N. W. WILLIAMS.
" WILLIAM LEVERETT,	

The Committee on Coöperation of other Institutions reported, and their report was accepted.

The Committee on Coöperation of other Institutions respectfully report:—

That it affords gratifying evidence of the various and widening usefulness of the missionary enterprise, that it is receiving the support of so many other institutions. Seeking directly the eternal welfare, but advancing also indirectly, yet most rapidly, the temporal interests of the heathen, your missionary body claims, and is receiving

from many other organizations, evidence of their sympathy in some or other of the details of its multiplied labors of love. This coöperation is found not only among other societies of our own denomination, but in institutions that blend together the several evangelical denominations; and even in institutions that are not directly religious in their character, and that could not, therefore, sympathize or aid in the whole of your labors. The fact shows anew what is so often seen, how every enterprise seeking the good of man runs, in some point or other of its labors, into the line of every other similar enterprise;—how the most magnificent of all enterprises, the conversion of a world, attracts to itself every lesser labor of education and civilization; and how the most glorious of all motives, the love of Christ, nourishes and enhances every lower motive of philanthropy and patriotism, the love of kindred and the love of home.

Giving its main attention everywhere to the preaching of the word and the dissemination of the scriptures, as your Board does, it has yet in addition sought the establishment of schools as a subsidiary means of good. In the support of these among our own Indians, it has received, from time to time, grants from the U. S. government. Our principles and our interest, as a denomination, alike forbid us to become the stipendiaries of any political power. But if any work of our missionaries, which is legitimately their missionary business, be of such a kind that a government needs it, and are ready to compensate it, claiming at the same time no control over such missionary beyond this specific work, it is thought that this limited coöperation does not create the right of patronage on the one side, or the sense of dependence on the other. How faithfully the moneys received for schools have been applied for the specific purpose for which they were voted, appears sufficiently from the fact that the Board has, in sustaining such schools, expended not only the amount so received, but large additional sums from its own funds. Among the Cherokees it is gratifying to learn that their National Council are laboring to establish a system of common schools. Your Board have thus the double honor of acting, in some portions of their field of labor, as the stewards of their own National government in the good work of education, and in others, of having stirred up the Indian government to commence it from their own resources. It is such a system of common school education which prepares the youth of a land to read the bible. And, as is seen in Scotland, in Holland, and in our own New England, such a system of schools has always flourished most, just in those regions where that bible was most generally read. Your Board rejoice, in the Indian territory to see thus the accomplishment, after so many years, of a prayer that was, nigh two centuries since, habitually offered by Eliot, the earliest and not the least devoted of American laborers in the cause of Indian evangelization:—"Lord, send us good schools."

In the distribution of the bible, your Board has received large grants from the American and Foreign Bible Society, and in the distribution of religious tracts it has continued to receive liberal aid from the American Tract Society. These, with the other grants from various bodies acknowledged in the Report, show on how many sides the missionary undertaking touches the public mind, and in how many forms it is laboring for the benefit of the benighted pagan.

The mutual explanations that have been interchanged between your Board and the American and Foreign Bible Society, have distinctly and, it is believed, satisfactorily established the principles upon which the grants of that society to your Board are to be applied—principles upon which, as it appears, they have hitherto been employed by your Board.

Laboring, as both societies in some measure are, in the same fields, and sustained by the same denomination, it is to be hoped that they may continue to aid each other by the exchange of kind offices. Your Committee have no suggestions, unless it be that, in some portions of the field, it might perhaps conduce to the objects of both societies, if there were a previous understanding between the Boards of the two societies, as to the time in which their several claims should be presented and their agents labor in the work of collection.

All which is respectfully submitted, WM. R. WILLIAMS, *Chairman*.

Rev. Hiram Bingham, Missionary of the American Board of Commissioners for Foreign Missions, at Honolulu, Oahu, was introduced

by the Foreign Secretary, and gave some account of the origin and progress of the mission to the Sandwich Islands, with which, for twenty-three years, he has been connected.

On motion by the Recording Secretary, seconded by Rev. Dr. Pattison,

*Resolved*, That this Board have listened with pleasure to the statements of the Rev. Mr. Bingham, and are happy to assure him and his associates in the Sandwich Islands Mission, of their cordial sympathy in the trials and vexations to which they are subjected, as well as in the extraordinary success with which the Divine Spirit has crowned their labors.

Adjourned till 3 o'clock, P. M. Prayer by Dr. Bolles.

*Three o'clock, P. M.*

The Board met agreeably to adjournment, Rev. Dr. Chapin in the chair.

Prayer was offered by Rev. N. W. Williams, and Rev. Dr. Chase, of Massachusetts, and Rev. Messrs. Alfred Bennett, and John Peck, of New York.

On motion by the Recording Secretary, seconded by Rev. W. W. Everts,

*Resolved*, 1. That, as the present year is the jubilee of the English Baptist Mission, we will unite with our English brethren in religious services suitable to the occasion.

2. That the Acting Board be requested to adopt efficient measures to make the Baptist churches and preachers throughout the Union acquainted with this purpose, and earnestly solicit their coöperation.

3. That all the Pastors of Baptist churches in the United States be requested to deliver each a missionary discourse on the first Lord's-day in October next.

The Committee on Progress of the Missions, reported, and the report was accepted.

The Committee on Progress of the Missions, have had the subject under consideration, and, though left in some degree of uncertainty as to the precise point involved in their designation, have endeavored to embrace the three fold object of, 1st, reviewing the operations of the past year; 2d, noticing the fields of future labor, which our progress makes it almost imperative on us to occupy; and 3d, the requisite addition to the number of missionaries, and the means by which they may be secured.

On reviewing the operations of the past year, the Committee have made out the following recapitulation:—

	Stations and out sta.	Am. preach.	Preach. and Printers.	Printer.	Book-bind.	Seb. teach.	Fem. assists.	Nat. assists.	Scholars.	Ch. memb.	Baptized last year.	Expense.
Asia,	62	25	2	1	1		30	77	560	1802	317	\$29,956
West Africa,	2	3					2	1	85	25	5	3,936
Europe,	20	3					4	23	40	558	187	8,697
N. A. Ind.,	16	11	1			2	14	10	192	1824	271	6,186
	100	42	3	1	1	2	50	111	877	3709	780	

If one soul be of priceless value, what emotions of gratitude should swell our bosoms in recapitulating the conversion and baptism of 780 during the last year.



This view presents, at a single glance, the reported progress of the year, and may somewhat facilitate the second part of the object embraced by the Committee, *viz— the future fields of labor.*

Upon this point the Committee beg leave earnestly to direct the attention of the Board to the interesting field which divine providence has so manifestly opened for our denomination in the Ionian Islands, Albania, and Greece Proper. To the above places, which so eminently claim the regards of American Baptists, the Committee further recommend that during the current year every practicable measure be employed to enlarge and strengthen our missionary operations among the Aborigines of North America.

The want of funds has prevented the Board from increasing the number of missionaries at some of the stations where additional laborers are greatly needed—and from seeking out new stations in fields where the prospect of usefulness is most inviting. The appeals which come to us from almost all our missions for more help, to sustain the feeble hands, to fill up the vacancies occasioned by death, and to carry forward the good work, when those who are now in the field shall have been called to rest, are deeply affecting. They throw upon our churches, and upon us as individual Christians, a fearful responsibility. But your Committee cannot doubt, that whenever, and as fast as, pecuniary means are furnished to the Board for enlarging their operations—faithful brethren will be found who, in the spirit of love and holy consecration, will cheerfully respond to the appeal—and that from many whose hearts have long been burning with desire to preach the gospel to the perishing heathen, will be heard the answer—“Here are we—send us.”

R. BABCOCK, Jr., }  
C. G. SOMMERS, } Committee.  
J. S. BACON, }

The Committee on Relations to former Missionaries, and on Indian Missions, reported. Pending the discussion upon the question of acceptance, the Board voted to adjourn to the Lecture Room, at half past seven in the evening.

Prayer by Rev. Isaac McCoy.

*Half past 7 o'clock, P. M.*

The Board met in the Lecture Room of the First Baptist church, agreeably to adjournment; Rév. Dr. Kendrick, one of the Vice Presidents, in the chair.

Prayer by Rev. Dr. Babcock.

The report which was under consideration when the Board adjourned, was unanimously accepted.

The Committee to whom was referred the subject of Indian Missions, and the relations of the Board with former missionaries, beg leave to report:

That although the missions among our native tribes have not been extended according to the expectations of the Convention at its last meeting, yet your Committee believe that the Acting Board have devoted to this object all the funds which they have been able to command. They have already in their expenditure outrun the means which the brethren have placed at their disposal, and still several of their most important operations have been, from necessity, greatly curtailed. Under these circumstances it does not seem to your Committee that any thing could have been done more than the Board have accomplished. If the churches wish that missions should be extended, they must furnish the means for extending them. A wide and most interesting field of usefulness is at present opened among our Aborigines in their present, and, we hope, their permanent home. We trust that the liberality of the churches will enable the Board, during the coming year, to occupy it with promptness and efficiency.

In regard to the relations of the Board to its former missionaries, your Committee have to report that Mr. Royal B. Hancock, late printer at Tavoy, has been obliged

to relinquish his station in consequence of the illness of his wife. Mrs. Hancock died on her passage home. Mr. Hancock, returning to this country with his bereaved family, requested that his connection with the Board might be terminated. This request was complied with, and he was honorably dismissed from the service of the Board Nov. 1, 1841.

In the case of the Rev. Isaac McCoy, it appears that the Board had formerly been in the practice, in certain instances, of allowing persons to be considered as their missionaries with whom their connection was almost entirely nominal. This was the case in their connection with Mr. McCoy since his engagement in the service of the government in 1831.

The Board at that time expressed their approbation of his entering into the employ of the government in the following language.

"*Resolved*, That the Board feel pleasure in learning that the Government have appointed Mr. McCoy an agent to adjust and mark the boundaries of Indians' lands, so that all may be judiciously located, &c., an office for which the Board believe Mr. McCoy to be eminently qualified; and that they consent to his accepting that office, and fulfilling its duties, and appropriating to the support of himself and family his salary from Government."

After the time of entering into such labors he did not receive from the Board any salary, he performed for them no stated service, he did not report, nor did they expect him to report, to them his plans, or his labors. Though zealously engaged in the work of Indian reform, he was employed in a field of usefulness over which the Board had no supervision. Your Committee are fully of the opinion that this indefinite connection can be of no advantage to either party, and that it should never have existed. To this opinion the Board itself had come, and therefore thought it expedient to adopt the rule of recognizing no person as its missionary who was not wholly devoted to missionary labor under its direction. Under these circumstances the announcement was made by authority of the Acting Board, in a note appended to the report of the last year, of the fact that Mr. McCoy had not for several years been laboring under the direction of the Board, and was not considered as its missionary. It was not, however, intended by this announcement, in any respect, to imply a censure upon Mr. McCoy or to detract from the estimation in which he is so deservedly held as one of the most zealous laborers in the work of Indian reform. Your Committee approve of the principle on which the Board has acted in this case, although they are bound to say that a greater degree of definiteness in the correspondence on the subject, would have been exceedingly desirable. They recommend that, in future, whenever the direct missionary labors of a missionary cease by resignation or otherwise, the connection be officially dissolved, in order to preclude all liability to misunderstanding.

In respect to a Western Agency, and a Western Committee, to take in charge our Indian Missions, as recommended by brother McCoy, the Committee believe that the subject involves public interests of so grave a character, that it would be inexpedient at this late hour of the present session of the Board to take up the question and attempt to dispose of it. They therefore recommend that it be referred to the next Annual Meeting, and that in the mean time the brethren take it into consideration, and that the Acting Board enter into such correspondence, and make such inquiries, as shall seem requisite in order to form a correct judgment of the expediency of the measure.

By order of the Committee,

S. H. CONE, *Chairman*.

On motion by the Recording Secretary, seconded by Rev. Dr. Chapin,

*Resolved*, That we are happy to believe, from satisfactory information, that the dissolution of the connexion which for many years had existed between the Acting Board and br. Isaac McCoy, was not occasioned by considerations at all involving his moral and Christian character; and that, in view of the peculiar circumstances attending the whole matter, it be respectfully recommended to the

## TWENTY-EIGHTH ANNUAL REPORT.

Presented to the Board, at New York, April 27, 1842.

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MR. PRESIDENT,

The Acting Board, appointed at the last meeting of the Board of Managers to conduct their "missionary business" during the year now closed, respectfully report.

The period of our service has been marked with events eminently fitted to test our faith in God, our submissiveness to His will, and our constancy. There has also been much, it is our duty to add, to inspire gratitude and hope, and liberal purposes.

### OBITUARY NOTICES.

At the first meeting of the Acting Board in Boston, it was our painful office to record the death of the Rev. Jeremiah Chaplin, D.D., first President of Waterville College, Maine, and a Vice President of this Board since 1832; and a few months later, the decease of the Rev. Jesse Mercer, D.D., late pastor of the Baptist church in Washington, Ga., also a Vice President of the Board, and for more than ten years its honored President. The removal of these beloved and venerated fathers, who, by their holy and blameless lives, by their profound and varied knowledge of divine truth and the ways of Providence, and by their wide and long-continued usefulness in the churches of Christ, had "obtained a good report" not only in their immediate neighborhoods but also in sections of country far remote,—has brought to mind a multitude of reminiscences too sacred and welcome to be again forgotten, and should quicken to new activity our emulation of their virtues, and our endeavors to do our work worthily, as they did theirs. The intelligence just received, of the death of a third Vice President, the Rev. and Hon. Jesse L. Holman, of Aurora, Indiana, gives to these repeated visitations an unwonted solemnity, and bids us also to "be ready when the Son of man cometh."

The afflictive hand of Providence has also pressed heavily upon us in the foreign field; and has removed by death Miss Rhoda Bronson, of the Assam Mission, Dec. 8, 1840; Mrs. Maria P. Madeira Fielding, Jan. 3, and the Rev. Joseph Fielding, Jan. 16, 1841, of the West African Mission; the Rev. Coroden H. Slafter, of the Siam Mission, April 7; and Mrs. Abigail B. Hancock, of the Tavoy Mission, on the 3d of July. Several other Missionaries have been bereaved of children; and others still, into whose families death

has not entered the past year, have been compelled by sickness or other cause to retire from their posts for a season, and a few, we have reason to fear, not to return. The Rev. Wm. G. Crocker, of the West African Mission, who returned to this country on account of sickness in July, and the Rev. Asa Bennett, an appointed missionary, are now lying apparently at the point of death.

May these trials be sanctified to us and to our missionary brethren, and awaken more generally in the churches a Christian sympathy, and a spirit of intercession on their behalf.

### HOME PROCEEDINGS.

The relation sustained by the Acting Board to the Board of Managers seems to call for a more extended account of its proceedings than the *Board* has been wont to give, at its annual meetings, of its own operations.

#### 1. ORGANIZATION.

The President and Recording Secretary of the Board of Managers, having been chosen members of the Acting Board, have been President and Recording Secretary of the latter *ex officio*.

The duties of the Corresponding Secretaries were divided into the Home Department, including Indian Missions, which was assigned to Dr. Bolles; and the Foreign Department, which was assigned to Mr. Peck. Subsequently (Dec. 6), it was made the duty of the Home Secretary "to superintend the raising of the necessary funds, to edit the Magazine and other publications of the Board, and to conduct all the home correspondence except such as pertains to the Foreign Secretary in procuring candidates for missionary service, and except also such other correspondence as may be occasioned by his (the For. Sec's.) relation to the missionaries already in the field; the Foreign Secretary to superintend all the missions of the Board, to conduct all the correspondence, at home and abroad, directly pertaining to said missions, and to prepare for the Magazine such matter pertaining to his department as ought to be published." At the meeting of the Acting Board March 28, it was resolved, in view of the accumulated duties in the Home Department, that the Home Secretary be relieved from the editorship of the Magazine, and that it be assigned to one whose services shall be compensated from the avails of the publication.

Standing Committees were appointed, as formerly by the Board, on Agencies, on Publications, on Missionary Supplies, on Missionary Libraries, &c.

#### 2. ELECTION OF A THIRD CORRESPONDING SECRETARY.

The Financial Secretary elect, the Rev. Barnas Sears, having declined the appointment made by the Board, a Committee was im-

mediately raised to take into consideration the subject of a new appointment; who after much inquiry and consultation reported in October. The report was considered at several meetings, and was adopted Dec. 6. At the same meeting an appointment was made of a third Corresponding Secretary, "to be specially charged with the duties of the Financial Department;" and a Committee was chosen to communicate the same to the Secretary elect, and to employ such means as they should deem proper to secure his acceptance of the office. It was also voted, in view of the state of our missionary concerns, to devote a weekly season throughout the month to special united supplication for the blessing of God on our labors. The measures adopted by the Committee were unsuccessful, and the appointment was declined. Subsequently, and after a protracted conference, the subject of appointing an additional Corresponding Secretary was referred to a Committee for further consideration, who reported Jan. 31; and at the same meeting it was voted to invite to a Secretariship the Rev. Robert Everett Pattison, D.D., a Manager in the Board, and pastor of the First Baptist church in Providence, R. I. Brethren Sears and Peck were appointed to lay the election and the grounds of it before the church; and it is due to that body to state, that not only was the deputation received with courtesy and kindness, such as might be reasonably anticipated of every Christian community, but the representations made to them were listened to with all candor and undissembled sympathy; and though they felt constrained, by affection to their pastor, and a sense of duty to themselves and the society worshipping with them, to use all right means to induce him to remain with them, they also referred the final decision of the question to himself, to whom the right and the responsibility belonged; and when the decision was announced, though averse to their deeply cherished wishes, they acquiesced with a magnanimity becoming that ancient and venerated exemplar of the American Baptist churches. Dr. Pattison entered upon the duties of his appointment the 1st inst., and the Home Department having been resigned by the Senior Corresponding Secretary, it was committed to his charge.

### 3. SUPPLY OF VACANCIES.

To fill the vacancy in the Board of Managers created by the death of Dr. Chaplin, James M. Linnard, Esq., of Pennsylvania, was elected a Vice President, whose place as a Manager was supplied by the Rev. James Gillpatrick, of Maine. The Rev. William C. Buck, of Kentucky, was elected to the Vice Presidency vacated by the death of Dr. Mercer. The Rev. John Wayland, of Massachusetts, resigned his seat in the Board January 31. The resignation of the Hon. Levi Farwell, Assistant Treasurer, presented on account of ill health and multiplied prior engagements, was reluctantly accepted April 18, and on the 19th he was elected a member of the Board in place of the Rev. John Wayland, resigned.

The office of Assistant Treasurer has been tendered to a gentleman eminently worthy of the trust, whose answer has not been communicated.

Benjamin Smith, Esq., having resigned his place in the Acting Board, it was supplied by the election of Francis Wayland, D.D., of R. I., one of the Vice Presidents of the Board, June 7. The Home Secretary, Dr. Pattison, was chosen to the vacancy in the Acting Board occasioned by the resignation of the Rev. John Wayland.

#### 4. APPOINTMENT, DESIGNATION, AND DEPARTURE OF MISSIONARIES.

At the meeting of the Acting Board in Baltimore, Daniel J. Macgowan, M. D., was appointed a missionary, to enter the field of his labors (China) on completing his preparatory course. He is now prosecuting the study of surgery, at private charge, in Paris, France, and will be ready to engage in his missionary work the ensuing autumn. Miss Miranda Vinton was appointed an assistant missionary to the Karens, June 7, to reside in the family of her brother, the Rev. J. H. Vinton; and at the same meeting the Messrs. — Bechu and — Du Jardin were recognized as assistant missionaries in the French Mission. In September information was received from the Rev. Issachar J. Roberts, late missionary of the Roberts Fund and China Mission Society, that he acceded to the stipulated terms of the transfer of his missionary relation from that Society to this Board. The Rev. Asa Bennett was appointed Sept. 6 a missionary to the Karens, with the expectation that he would join the Karen Mission in 1842. Mr. Ira D. Blanchard, a licensed preacher and school-teacher, employed for several years on behalf of the Board by Mr. Lykins, was appointed an assistant missionary January 31, to labor at the Delaware station in the Shawnee Mission, as heretofore.

More recently, preparatory measures have been taken for the recognition of the Rev. Ramsay D. Potts, U. S. school-teacher at Providence, Choctaw Nation, as a missionary of this Board. It has also been resolved to appoint a preacher and school-teacher for the Putawatomie station, a female teacher for the Stockbridges or Mohicans connected with the Delaware station, and three preachers and a female teacher for the Greek Mission, a part of these to be stationed at Yannina, the capital of Albania,—so soon as the requisite means and persons shall be obtained.

The Rev. Cephas Bennett and wife, returned missionaries, sailed from Boston for Maulmain Sept. 14, to resume their connexion with the Tavoy Mission. They were accompanied by Mr. J. H. Chandler, machinist and book-binder, and his wife, previously designated to the Maulmain Mission; also by Miss Vinton and the native assistant Avung.

Other appointments have been deferred on account of the want of funds, or of satisfactory evidence of suitable qualifications in candi-

church at Hamburg, were detailed in the last Annual Report. Official notice of Mr. Oncken's release from prison was soon after received from Mr. Cuthbert, U. S. consul at Hamburg, to whose friendly offices the mission is much indebted. Since that time, Mr. Oncken has prosecuted his beneficent labors without serious molestation, and a generous sympathy appears to be extending in Hamburg and other parts of Germany in favor of religious freedom. The liberal policy of the king of Prussia is worthy of special mention, as evinced in the protection which he affords to the infant church at Berlin. In some districts of Germany, however, our native brethren have repeatedly been fined and imprisoned, and further measures may yet be found necessary to secure to them just and full toleration.

In July a letter from Mr. Oncken suggested the desirableness of a delegation to Denmark on behalf of our persecuted Danish brethren; and after due consideration, the Rev. Barnas Sears was deputed to the service. President Sears having declined the appointment on account of his engagements at Newton Theological Institution, the Rev. Professor Horatio B. Hackett, of the same Institution, and then resident at Berlin, was requested to fulfil the service in his stead. Application was made at the same time to the United States Department of State for the interposition of Government in favor of the Mission so far as compatible with the principles of international intercourse, and the existing relations of the United States with Denmark and other foreign powers. Information has since been received of the liberation of the brethren Møenster, after a twelve months imprisonment; but the ancient statute by authority of which they were first arrested is unrepealed, and proof has already been given that opportunities will not be neglected for its rigid enforcement.

The missions to France and Greece have been free from governmental interference, with one or two petty exceptions in the former. The Greek Mission was in a highly prosperous state, so far as respected both the civil authorities and its social relations to the people, till near the close of last year; when, at Corfu, in consequence of the distribution of a few religious tracts on a feast day by Mr. Buel of that station, and the industrious circulation of certain slanderous reports, connected with a peculiarly critical conjuncture of time and other circumstances, a popular tumult suddenly broke out, which at one period threatened the extinction of the mission, and ultimately led, on the part both of the soldiery and the populace, to the loss of one or more lives. It is an occasion of devout acknowledgment that no missionary received personal injury, and that the direct pecuniary damage to the mission was comparatively of small account, being limited to the destruction of a school library, &c. It was deemed expedient, however, that Mr. Buel should retire from Corfu till the excitement should be quelled, and he accordingly sailed for Patras in a vessel kindly proffered by the Lord High Commissioner of the Ionian Islands, and from thence proceeded to

Athens and Smyrna, and finally to Malta, where he now resides with his family. It is due to Mr. Buel and the other members of the Greek Mission to state in this connexion, that, from an investigation of numerous and abundantly satisfactory documents touching the unhappy affair, it appears that no blame attaches to him or them during its entire progress; but, on the contrary, their conduct was highly becoming their missionary character, while their circumstances of trial and danger claim our fraternal sympathy. We have also the satisfaction to express here our deep sense of the kindness of the Lord High Commissioner, by whose prompt and efficient interposition, seconded by other functionaries of the government and civilians, the mission was rescued from imminent peril, and a further destruction of mission property prevented.\*

Representations having appeared in one or more instances, disparaging the disinterestedness and economy of some of our missionary brethren in Asia, we take this opportunity to state that all insinuations of such import, so far as the knowledge of the Acting Board extends, are without worthy cause. It is also our happiness to believe that, both in the Asiatic and the other missions of the General Convention, the same sentiments of affection and confidence are felt by the missionaries towards the Board, which are cordially cherished by the Acting Board towards them.

#### 9. PROMOTION OF MISSIONARY FEELING AND ACTION IN THE CHURCHES.

1. *Publications.* At the meeting of the Acting Board at Baltimore, it was voted that 300 copies of the sermon delivered before the Convention be requested for gratuitous distribution.

Of the Annual Report the number of copies printed, in addition to the June Magazine, was 1500. The Missionary Magazine is published monthly, numbering each 5,200 copies, 650 of which are distributed gratuitously. Having spoken at large, in former reports, of the importance of a wide circulation of this periodical, it needs only to be remarked here, that arrangements have been effected by

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\* The Lord High Commissioner speaking of these occurrences in his late speech at the opening of the Ionian Parliament, uses the following language:—"The advantages enjoyed under the rule of the law, afford matter of true congratulation to all the friends of good order. And here I would wish to pass over in silence the serious occurrences which lately disturbed our social harmony. But, in common with every friend of humanity, I am afflicted and grieved by them, and find myself obliged to express loudly my utter abhorrence of such acts, and of their guilty abettors. Yes, gentlemen, a peaceable and inoffensive foreigner has been publicly insulted—the sanctity of his domestic asylum has been outraged by a mob of wicked men. And to their barbarous violence, a citizen of these States, and a soldier of *Her Britannic Majesty*, have fallen victims. But the constituted authorities will take care that the respectable population of this Island shall not be a second time exposed to a similar act of atrocity, committed in defiance of the laws, and in the face of the world."



which, under the charge of its present editor, the Rev. E. Thresher, its interest and usefulness, it is believed, will be greatly enhanced. The comparative fewness of its readers continues to be a matter of regret and mortification. Whether any further means should be used to extend its patronage, or whether the number of gratuitous copies should be multiplied, is reserved for further consideration.

*Agencies.* Beside the effective agency of Rev. Alfred Bennett, who has labored principally in the state of New York the past year, the Rev. Joseph B. Brown has been employed in Rhode Island, and the south eastern part of Massachusetts, to good advantage; and his services are to continue the year to come. The Rev. J. B. Cook has also been employed a part of the year, till compelled by ill health to retire from the service. The Rev. Arthur Drinkwater has been engaged for Maine, and more recently, the Rev. Daniel Bartlett. The eastern part of New York bordering on Massachusetts has been visited, as opportunity favored, by the Rev. Mr. Westcott. Exertions have been made to obtain suitable agents for the Middle, Southern, and Western States, but without success, if we except the late appointment of the Rev. Mr. Allen, for Virginia and North Carolina. This deficiency has been supplied in part by the freewill labors of societies and brethren, particularly in Virginia, South Carolina, and Georgia.

*Deputations.* The state of the religious community, and the necessities of the missions, have led the Acting Board to commission several of their own members to various occasional services.

#### 10. RECEIPTS AND EXPENDITURES.

The receipts of the treasury for the financial year ending April 1, 1842, consisting of donations and legacies from auxiliaries and individuals, and interest on temporary loans, amounted to \$52,137 10; and the expenditures for the same period to \$57,793 94. Excess of expenditures above receipts, \$5,656 84; which have been advanced by the Treasurer.

#### 11. COÖPERATION OF OTHER INSTITUTIONS.

The receipts from the U. S. Government for Indian schools, &c., have been \$4,400 the past year, which have been duly applied. The Acting Board have also had the pleasure of acknowledging the receipt of \$11,500 from the American and Foreign Bible Society, for scriptures in Asia and Europe, beside \$500 for Putawatomie scriptures, to be expended by the Rev. I. McCoy;—and \$2500 from the American Tract Society, exclusive of publications.\* The Board have also received \$154 45 from the American Baptist Anti-Slavery Convention, a box of school slates from the Pennsylvania Slate Company, and a set of publications with miscellaneous books

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\* \$2,200 additional have been received since this report was written.

and tracts from the New England Sunday School Union; all of which have been duly appropriated.

Some uncertainty having arisen touching the views of the American and Foreign Bible Society, as to the specific objects to which their appropriations were to be applied, the Foreign Secretary was instructed to inquire of the Board of that Society relative thereto; and subsequently to prepare a paper exhibiting the principles on which appropriations from the Society ought to be expended. The principles which were suggested, were approved and adopted Dec. 6.\* The reply of the Board was received February 28, and the same having been considered by the Acting Board, and an adjustment of balances made in conformity thereto, it appeared that all appropriations from the American and Foreign Bible Society, received prior to April 1, 1842, had been duly applied and expended.

The preceding summary embraces the principal matters that have come before the Acting Board the past year, for the details of which, and for various miscellaneous items not here enumerated, we beg leave to refer the Board to the books of record and correspondence herewith presented.

We proceed to a review of the

## PROGRESS OF THE MISSIONS.

### IN NORTH AMERICA.

#### Mission to the Ojibwas.

**SAULT DE STE. MARIE.**—A. BINGHAM, preacher; CHARLES D. FOSTER, school-teacher; Mrs. BINGHAM.

*Shegud*, native assistant.

**MICHIPICOTON.**—J. D. CAMERON, preacher.

2 stations; 2 preachers, 1 school-teacher, 1 female assistant,—1 native assistant.

Mr. Foster joined the mission in October, previously to which the St. Mary's school had been taught by A. J. Bingham. *Shegud* has resided at the station the past winter, but has been unfitted for labor by sickness.

The operations of the mission have been as in past years. The Sabbath school and bible class have increased in number and interest, but the attendance on English preaching has declined. Excursions to neighboring Indian lodges and encampments have been made as in former years, by Mr. Bingham; four down the river, and seven along the southern shore of Lake Superior; during which he occupied eighty-six days, and preached sixty-nine sermons to Indians, beside attending several conferences and prayer meetings, and visiting from lodge to lodge. Most of these excursions were made in the severity of the winter, with peril and much suffering. No change is reported in the state of the St. Mary's church, except in the addition of one by baptism in March. Present number, seventeen. The average number of scholars has been about fifty, including twelve boarding scholars. The average number of Indian children, and those of mixed blood, whose instruction was gratuitous, was thirty-five.

Mr. Cameron, who went to Michipicoton in August, returned in December to St. Mary's, where he has continued through the winter. While at

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\* [See Appendix to this Report.]

his station, on the north-east shore of Lake Superior, eight were added to the church by baptism, (five males and three females.) One member has died. Whole number last reported, 30.

Mr. Cameron was married to a daughter of the assistant, Lydia M. Shegud, in January.

#### Ottawas in Michigan.

RICHLAND.—L. SLATER, preacher and teacher ; Mrs. SLATER.

1 station ; 1 preacher and teacher, 1 female assistant.

The report of this mission last received (August,) states that the number of scholars then registered was twenty-three, of whom eighteen were children of natives. But their attendance had been more irregular, and their proficiency less than in some former years.

The number of the church when last reported, was eighteen.

#### Oneidas and Tuscaroras in New York.

TONAWANDA.—A. WARREN, preacher and superintendent ; Mrs. WARREN.

TUSCARORA.—James Cusick, native preacher.

2 stations ; 1 preacher, 1 female assistant, 1 native preacher.

There has been an interesting increase of religious feeling the past year among the Tonawanda Indians. The school numbers forty-five.

A revival occurred during the winter at Tuscarora. More than thirty Indians were added to the church on profession of faith in Christ. They are now erecting a school-house at their own expense.

Two churches are connected with this mission, numbering about sixty members. Whole number of scholars, sixty.

#### Otoes, on Platte River.

BELLEVUE.—A. EDSON, preacher and school-teacher ; Mrs. EDSON.

1 station ; 1 preacher and school-teacher, 1 female assistant.

Mr. Edson arrived at Bellevue May 7, 1841. The condition of the Otoes had greatly deteriorated since the death of Mr. Merrill, and their number diminished by intemperance and civil feuds. The Missouri part of the tribe had crossed La Platte river, and refused to return ; and others were roaming at large, having no fixed abode. Mr. Edson collected a school during the summer, of twenty pupils, who made good proficiency till sickness compelled the missionaries to dismiss them, and eventually (in March) to journey to St. Louis. At our last dates, they were about to return to their station, with health improved.

#### Shawano Mission.

SHAWANOE.—J. LYKINS, preacher ; F. BARKER, preacher and school-teacher ; J. D. PRATT, preacher and printer ; and their wives ; and Miss A. WEBSTER, school-teacher.

OTTAWA.—J. MEEKER, preacher and school-teacher ; Mrs. MEEKER.

David Green, native assistant.

PUTAWATOMIE.—R. SIMERWELL, preacher, Mrs. SIMERWELL.

Andrew Fuller, native assistant.

DELAWARE.—I. D. BLANCHARD, preacher and school-teacher ; Mrs. BLANCHARD ; Miss SYLVIA CASE, school-teacher.

Charles Johnmycake, native assistant.

4 stations ; 2 teachers ; 4 preachers and school teachers ; 1 preacher and printer ; 2 female school-teachers, and 6 other female assistants ; 3 native assistants.

The mission has enjoyed great prosperity the past year. The Shawano

church has had an accession of eleven by baptism, of whom eight are Indians ; and there remain five applicants. One person has been excluded, and one dismissed ; present number twenty-three.

To the Delaware church ten have been added by baptism, one has been excluded, and one has died. Whole number thirty-four, of whom thirty-one are natives. Meetings are regularly held at five preaching places in this station.

At the Ottawa station religious worship is conducted as heretofore. The bible class is well attended, each member bringing with him his "Matthew's gospel," proposing questions, &c. Five Ottawas and one Putawatomie have been baptized, one dismissed, and three excluded : number of native members twenty-two.

Mr. Simerwell conducts religious meetings steadily at Putawatomie, and the number of attendants increases. Two candidates for baptism are reported.

The whole number of baptisms in the Shawanoe mission the past year was twenty-seven. Whole number of members seventy-nine.

The boarding schools both at Shawanoe and Delaware are in good condition ; average number of boarders in each from ten to fourteen.

A printing office and other buildings have been erected at this station ; in consequence of which, and the ill health of Mr. Pratt, the operations of the press have been irregular, yet not so as to occasion injurious delay.

The following works have been printed during the season :

				copies	pages	total 8vo. pp.
Matthew	in Shawanoe	16mo.,	completed,	750	68	25,500
"	" Ottawa	"	"	500	125	31,250
"	" Shawanoe	"	reprinted,	750	48	18,000
First Book	" Delaware	24mo.,	"	500	24	4,000
Shawanoe Sun		4to.,	occasional,	800	12	19,200
				3300		97,950

A small hymn book, in Shawanoe, is in press, and nearly completed.

#### Mission to the Cherokees.

DELAWARE TOWN (Valley Towns Church).—EVAN JONES, preacher ; Mrs. JONES.

John Wickliffe, Beaver Carrier, Oganaya, Tanenole, native preachers.

Out-station or branch church, Honey Creek (distant 25 miles).

FLINT (Amohee church).—Jesse Bushyhead, native preacher.

BATIE'S PRAIRIE (Dae-yo-bee church).

Out-station or branch church, Ta-guo-hee.

3 stations, 2 out-stations ; 1 preacher, 1 female assistant ; 5 native preachers.

Mr. Jones and family reached the Cherokee Nation (Ind. Ter.) June 25, 1841, and found the native brethren zealously engaged in their work.

Many converts had been added to the churches. Eleven Cherokees were baptized the second day after his arrival, forty in July and August, twenty-five in September, and twenty-eight in October. Total reported in five months, ninety-four. About 150 have been baptized during the year, and others are waiting for the ordinance.

Messrs. Jones and Bushyhead were constantly visiting churches and neighborhoods, who implored their aid ; and frequent meetings for prayer and exhortation were held during the week by others. Two branch churches have been constituted. The number of members of all the churches is estimated at 1000.

The interest in education is strong, and on the increase. A school fund has been established by the National Council, sufficient for the maintenance of a system of common school education, in which the bible will have precedence.

## Mission to the Creeks.

The church among the Creeks has been visited by Cherokee missionaries, and found to be in a prosperous condition, under the care of colored preachers. Several have been added to the church. No white missionary labors with the Creeks at present, but Mr. Jones of the Cherokee Mission has been requested to ascertain the practicability of stationing a mission family among them.

## Mission to the Choctaws.

PROVIDENCE.—R. D. POTTS, preacher and school-teacher; Mrs. POTTS.

Mrs. Potts is disabled for missionary service by paralysis. Mr. Potts, besides teaching a school of fifteen scholars, eight of whom are boarders, preaches at the station, and at Doaksville, ten miles distant; and has the care of the Pine Creek church in Texas, which was constituted the last year. A branch church was organized at Doaksville in September, and a fourth was constituted in March at Boggy, thirty-five miles from Providence, to which seven have been added by baptism. The whole number of Choctaws connected with this church is ten, and there are several candidates for admission.

The revival of religion mentioned in our last report, has continued the present year. Forty-three have been added to the churches at Providence and Doaksville by baptism, and five by letter. Two have been excluded. Present number fifty-six, of whom twenty-eight are Indians. The Pine Creek church has had an addition of seven by baptism. Present number 14. Total baptized the past year, fifty-seven.

Earnest solicitations have been received from the Choctaws for more missionaries. (See Conclusion of this Report.)

## EUROPE.

## Mission to France.

DOUAY.—E. WILLARD, preacher; Mrs. WILLARD.

J. *Proy*, native assistant.

LANNOY and BAISIEUX.—J. THIEFFRY, native preacher.

ORCHIES and RÔME.—*Du Jardin*, native assistant.

ATHIES.—J. B. CRÉTIN, native preacher.

CHAUNY.—(Genlis, Manicamp, &c.) V. LEPOIX, A. MOUTEL, native preachers.

L. Choquet, P. J. Lacquemont, colporteurs.

MEUX.—(Rivecourt, Longueil, Verberie, &c.)—J. FOULBOEUF, native preacher.

—*Beclu*, native assistant.

ST. WAAST and VIESLY.—J. PRUVOTS, native preacher.

J. N. Froment, native assistant.

7 stations; 1 preacher, and 1 female assistant; 12 native preachers and assistants.

The churches of this mission are prospering, except those of Nomain and Bertry. The additions by baptism have been

- 2 to the church at Rûme,
- 1 " " at Lannoy,
- 6 at Viesly, to the church of St. Waast and Viesly,
- 20 to the churches at Genlis and Manicamp, the former of which now contains 20 members, and the latter 14,
- 5 " church at Meux, which consists of 20 members,
- 1 " " at Douay, and
- 1 baptized at Parfondevalle.

Total 36; nearly all of whom are recent converts, and mostly from Ro-

manism. One member of the Genlis church has died, and one of the church at Baisieux. Present number of churches thirteen, with about 200 members.

Something of the character of the converts, and of the manner in which the work of evangelization in France is carried forward, may be learned from the following extracts of letters to Mr. Willard from Messrs. Pruvots, Lepoix, and Foulbouef. M. Pruvots writes, Dec. 3, 1841 ;

"When I was at Douay lately, I told you that I had great hope of Mr. Foulon, the elder ;—thanks to God, I did not mistake. On Sunday, October 24, as we were returning from St. Waast, we had the pleasure of seeing that brother submit to the will of God in being baptized. Although the day was cold, he went down calmly into the water ; and he said—' Lord, I submit to thy holy will, as thou hast set me the example ;' and after he had pronounced these words, I baptized him. Several of our brethren and sisters of Visely witnessed this baptism, and were much affected, and greatly rejoiced ; and like the eunuch we continued our way. This brother walks courageously in the truth, regretting his long delay, yet blessing God for having saved him. He wishes you to render testimony in America to the power of the Lord in his case, and to say to our brethren there, that he thanks them for having had the goodness to send the servants of the Lord to France to preach the word of life. He wishes you, moreover, to say that he was an idol-maker,\* but that by the grace of God he labors now for the destruction of infidelity, and for the propagation of the faith."

M. Lepoix, under date of Dec. 14, 1841, after taking a general view of the encouragements and wants of the station, writes as follows :—

"At Manicamp are twelve regular hearers ;—many others from time to time. Eight are baptized—three to be baptized soon.

At Genlis are ten regular hearers ;—four baptized, one to be baptized soon.

At Salency are nine regular hearers ;—five baptized, (three recently,) and two others preparing for it.

At Grand Rue, variable meetings ;—least number twenty-five, greatest fifty ; several of whom are very well disposed, and certain ones are very near the kingdom of heaven.

At Béthancourt is one sister baptized this year ;—some other persons to visit.

At Neulieu are three families, some of whom are well disposed, but need much attention.

At Ognes are several persons to visit.

At Commencion are two interesting families.

At Caumont the same.

At Ugny are a few to visit—one woman persecuted by her husband because she wishes to walk with us.

At La Neuville (en beine) we have had a meeting after some visits, composed of twenty-one persons ;—great need of instruction.

At Chauny are two families and several other persons ;—two have been baptized this summer.

At Tergnier is one family.

At Fargniers are several families ;—who need much visiting.

At Achery-Mayat are many persons who make no progress on account of our rare visits.

At Choigny are several families in the same condition.

At Brissy Hamégicourt are twelve or fifteen persons, of whom several are well disposed, but who languish for want of attention.

At Renansart ten persons compose our meetings, five of whom were baptized this summer, and some others are preparing to be baptized soon.

At Séry (les mézières) seven or eight persons meet every time that we go there, and four of them will probably fulfil the command, for they are converted.

At St. Quentin a dozen persons hear us with pleasure, but too seldom ;—two of them have just been baptized, and several others I hope are preparing to be soon.

At Fiavy (le Martel) my last meeting consisted of twelve persons ;—two are converted, but full of prejudice.

So you see, dear brother, work is not wanting, thanks to the Lord : but who is sufficient for these things ? Let it be the Lord. I could desire to have more strength, yea, more zeal and devotion ;—but my lungs are exhausted, and—yes, may our God have pity upon so many hungry and thirsty souls !"

Mr. Foulbouef, under date of December 13, 1841, says—

"The following anecdote is quite curious. The curé of Longueil repaired to the tribunal of Compiègne, (Madame Joly tells me :—' I come, Mons. le Procureur du Roi, to beg of you to forbid the worship of the protestants, who trouble me much in my commune.'—(Now you must know that Mr. Viel, father of Madame Joly, performed then the functions of Pro-

\* The idols mentioned above, are wooden Christs, which the Catholics attach to crosses in their Calvaries, and which are objects of veneration and adoration. Being a carpenter, Mr. F. had carved a great number of these wooden gods.

cureur du Roi, and has for some time past been urged by his daughter to read the scriptures, which he does not seem absolutely willing to refuse.) Mr. Viel replied to the curé, that he had nothing to do with that business ;—that if he had any complaints to bring against us, it was to the mayor of his village that he ought to do it. 'Nevertheless, sir,' replied the curé, 'Mr. Simonet, mayor of Meux, procured the interdiction of protestant meetings from the tribunal of Compiègne.' 'But sir,' replied Mr. Viel, 'I declare to you that it comes not within the prerogative of a Procureur du Roi to forbid a protestant meeting. Besides, Mr. le Curé, the best measure you can adopt against the protestants, is, to make proselytes as they do. The field is open, Mr. le Curé, go to work.'

Mr. Simonet is at variance with his curé. He no longer appears so cold, but he is not yet ardent. I am almost tempted to cherish the hope of being in the end supported by him. May God grant it. He knows that I have little meetings at my house, and he says nothing about it."

Mr. Willard adds,—

"But it is particularly in the field formerly occupied by Crétin, now by Lepoix, that God pours out his blessings. Lepoix visits already 22 places ;—many people are desirous of hearing the gospel, and conversions begin to multiply.—On the reception of your letter December 15, I sent for Lacquemont, and told him to prepare for a winter campaign ; he went to his post last week. Choquet, who has been visiting his family, left my house this morning on his way to the same post. May the Lord be with them.

Various schemes have been devised during the past year to dispossess us in Picardy, but none has yet succeeded. It is extremely galling to the Nationales to see us taking root and extending ourselves in that region. But I trust God has decreed to us prosperity there.

Lepoix literally wears himself out. He told me that he could read his bible only as he journeyed from place to place."

### Mission to Germany and Denmark.

HAMBURG.—J. G. ONCKEN, native preacher ; Messrs. Lange, Kobner, Knauer, &c., native assistants.

BERLIN (Prussia).—G. W. LEHMANN, native preacher.

Bitterfeld, out-station.

OLDENBURG (Grand Duchy of Oldenburg).—WEICHARDT, native preacher.

JEVER " " " HINRICHS, native preacher.

OTHFREESSEN (Hanover).—Sander, colporteur.

COPENHAGEN (Denmark).—P. MØNSTER, native preacher.

Petersburg, Langeland, Aalborg, &c.

6 stations, and 4 out-stations ; 5 native preachers, 4 native assistants.

Mr. Oncken has not been molested in his labors at Hamburg, but was arrested on one occasion while preaching the gospel at Altona. Tract distribution has continued as formerly. More than 175,000 tracts have been issued in German and in Danish, and about 5000 bibles and testaments ; 5000 Danish testaments, and 5000 German bibles, have also been printed, at the expense of the American and Foreign Bible Society. The mission has also enjoyed much prosperity, in the midst of persecution, in other parts of Germany and in Denmark. The Hamburg church has received 21 by baptism ; the Berlin 10 ; Memel 29 ; Oldenburg 3 ; Jever 4 ; and several have been baptized at Othfreesen, and more at Stuttgart. Many are waiting for baptism.

In Denmark, Copenhagen church has between 80 and 90 members. A church has been formed at Petersburg (Denmark), and 16 baptized. The church on Langeland is flourishing, and has 20 members. The Aalborg church enjoys peace. There are numerous candidates for baptism in different parts of the kingdom, and a spirit of religious inquiry is extending.

The whole number of churches connected with this mission, exclusive of the Stuttgart church, is 13 ; containing about 350 members. Baptisms reported, 150.

In regard to the persecution to which the mission is subjected Mr. Oncken writes February 18,—

"At Oldenburg our brethren are still much annoyed for refusing to have their infants sprinkled, and br. Weichardt, the pastor, has been sentenced again to pay ten dollars for having baptized several individuals. God has, however, strengthened and encouraged our friends amidst these trials, and they have remained faithful to the truth. \* \* \* Our dear brethren at Othfreesen, in Hanover, have been most cruelly treated by the government, at the instigation of the Lutheran minister of that village. The prohibition against conventicles was so severe, that not even two or three were permitted to meet together for religious purposes. At midnight hours they were visited by gensd'armes, and pulled out of their beds, to see if any stranger was concealed there. Our brethren were thus compelled to meet in the dead of the night, in the woods, for prayer and mutual exhortation. Bibles and tracts were taken from them, and have not been restored. Br. Sander, who has been the honored instrument in the conversion of the persons constituting the church at O——, and who had left for Hamburg, has been prevailed upon to return, and I have engaged him as colporteur. He visits the members as often as he can, and makes excursions into the surrounding villages;—most of these tours have been made at night, when no eye could see him but the eye of his God. The labors of our brother have not been in vain, and even in the midst of these cruel measures of the Hanoverian Government, the church has had to rejoice in the admission of new members.

The little flock at Marburg, in Hessa, has met with similar treatment: fines, confiscation of goods, and threatened imprisonment, have been there the order of the day. Our brethren, thanks be to God! have, however, maintained their ground. They had resolved to leave the country, but at my remonstrance and advice they have remained, and one or two persons have been won for the truth, and wish to be united to the church. We have, to the best of our ability, succoured our afflicted brethren.

The cause in Denmark demands our most unbounded gratitude to God. Our brethren Moenster were liberated in November last, after having been confined for a twelve month: and though they were strictly charged, on their liberation, "not to preach or to teach in this (Christ's) name," they instantly resumed their labors, and, blessed be God! since then the gospel has had free course, and been glorified in the conversion of sinners. The church on Langeland has been also exposed to severe persecution."

#### Mission to Greece.

CORFU, (Ionian Islands).—H. T. LOVE, R. F. BUEL, preachers; and their wives; Mrs. H. E. DICKSON, school-teacher.

*Demetrius*, native assistant.

PATRAS, (Greece Proper).—*Apostolos*, native assistant.

IOANNINA, (Albania).—

3 stations; 2 preachers and 3 female assistants; 2 native assistants.

Mrs. Dickson returned to Corfu April 18; Mr. and Mrs. Buel arrived June 18.

The general aspect of the mission was highly encouraging till the outbreak of the popular tumult at Corfu, mentioned in a former part of this Report. During the summer, the labors of the mission among the Greek population both at Corfu and Potamo, an adjoining village, were attended with much interest. At the latter place religious worship in Greek was held every evening for about six weeks, with marked effect. "We believe," says Mr. Love, "that the fields are all white and ready for the harvest, and we are EXPECTING that the time will prove not far distant, if brethren at home and missionaries abroad do their duty, when there will be in this dark land a most abundant ingathering of the precious fruits of the glorious gospel of the blessed God." One young man, a school-teacher from Ioannina, gave evidence of conversion to God, and will probably become a faithful evangelist to his countrymen.

Soon after the arrival of Mr. Buel, an English Sabbath service was instituted, attended by from forty to fifty persons, and the number gradually increased. A Sabbath school, containing from fifty to sixty scholars, was also in a flourishing condition. Several works were nearly prepared for the press, and others were contemplated, including a revised translation of the Modern Greek scriptures.

The female school, conducted by Mrs. Dickson, with the aid of Mrs. Buel, was begun in May, and soon numbered about forty pupils. It was customary to open it with prayer and reading of the scriptures, and numerous other opportunities were taken to impart moral and religious instruc-



tion. A class of the larger Greek girls was taught daily by Mr. Love in the New Testament, at which times the meaning of the chapter read was enforced with much plainness. The scholars were English, Greeks and Jews, and were on terms of perfect equality.

At Patras Apostolos has been indefatigable in his labors, holding public worship on the Sabbath, and whenever persons are present; distributing scriptures and tracts, and visiting from house to house. One gratifying result of his ministrations is the recent establishment of a prayer-meeting of seven Greeks, who have associated together on gospel principles, and manifest much interest in the service, and in the acquisition of religious knowledge. The civil authorities of Patras have also requested Apostolos to supply the public schools with scriptures and tracts.

The steady and satisfactory advance of the mission at Corfu and Patras, with other circumstances which need not be detailed here, encouraged Messrs. Love and Buel in November to submit to the Commission for Public Instruction in the Ionian Islands, proposals for the gratuitous supply of scriptures and school books (or tract publications) to the schools of the Republic, as was already being done in Free Greece. These proposals were cordially acceded to, on the part of the Lord High Commissioner, who also engaged to recommend their acceptance to the Commission for Public Instruction. The condition of the public schools had already become a subject of general interest, accompanied with a conviction of their need of a thorough reform. "The school-books ordained by law in 1838, were four or five primers, almost entirely destitute of instruction or interest to juvenile minds; consisting, in general, of a compilation of Greek proverbs, ancient and modern; a small didactic treatise on the theory of physics, entirely unintelligible to those for whom it was designed; and a synopsis of sacred history, the church catechism, creed, prayers, &c., containing some truth, but a greater amount of radical error."

Near the close of 1841, the attention of the mission was specially directed to Ioannina, the capital of Albania, as an eligible location for one or more missionaries. Albania has a population of 700,000 or 800,000, of whom about 300,000 are Greeks. Ioannina contains from 20,000 to 30,000 souls, and has never had a missionary. It is distant from Corfu only one and a half day's journey, and intercommunication is regular and frequent. The people of Albania can generally read; and the proposed station will present superior facilities for bible and tract distribution in Epirus, Thessaly and Macedonia; and in the still more northern and western districts of European Turkey. A missionary will be sent to this station at the earliest opportunity.

The importance of occupying Athens as a fourth station, is almost equally urgent, that city being most favorable for the operations of the press.

The present state of the mission calls for the special intercessions of its friends. The health of Mr. Love, after frequent and severe returns of his complaint, has become so reduced as to compel his immediate return to his native land. Mrs. Dickson, it is also feared, will be obliged by ill health to be absent from Corfu during the hot season; Mr. and Mrs. Buel, as already stated, are resident at Malta. The Corfu station will probably be without American laborers, until others can be sent from this country.

#### WEST AFRICA.

##### Mission to the Bassas.

EDINA.—IVORY CLARKE, A. A. CONSTANTINE, preachers; and their wives.

Kong Koba, native assistant.

BEXLEY.—JOHN DAY, preacher and school-teacher.

2 stations; 2 preachers, 1 preacher and school-teacher, 2 female assistants; 1 native assistant.

Mr. Crocker returned to this country in July.

Mr. Constantine being greatly enfeebled by disease, left Edina with Mrs. C. for America, *via* Monrovia, in October; but was so far recovered by a few weeks detention at the latter place and a subsequent voyage to Cape Palmas, that he returned to Edina near the beginning of the year, and was expecting at the last dates to proceed to Madebli. Mr. Clarke, beside preaching in different native villages, has been engaged in the study of Bassa, and in teaching the Edina school. The school at Edina was in a prosperous condition in January, and numbers sixty-five pupils. Two of the scholars were baptized in September, and two others give encouraging evidences of piety. The colored missionary at Bexley labors with great industry and with success, both in preaching and teaching. Of the American part of the population three were baptized in June,—and two in October. A church has been organized of seven members. The Bexley school numbered from fifteen to twenty scholars.

The mission have at different times suggested several localities, which it is desirable to occupy as missionary stations. One of these is Tradetown, mentioned in a former Report, which was lately visited by Mr. Clarke. The inhabitants are unusually intelligent, can generally converse in English on common subjects, and are anxious to receive instruction. Ten of the scholars at Edina are from this village, and others would be sent if they could be received. The claims of the Pessey (or Kpese) tribe 80 or 100 miles in the interior, who speak the Menden language, have also been presented to the consideration of the Board.

## ASIA.

### Missions in Burmah, &c.

#### MAULMAIN MISSION.

MAULMAIN.—A. JUDSON, preacher; J. H. VINTON, E. A. STEVENS, H. HOWARD, T. SIMONS, preachers and teachers; S. M. OSGOOD, preacher and printer; J. H. CHANDLER, book-binder and machinist; and their wives; Miss MIRANDA VINTON, school-teacher.

7 native preachers, and 3 native teachers.

3 out-stations, with 3 native preachers.

AMHERST.—J. M. HASWELL, preacher; Mrs. HASWELL.

3 native preachers, 1 native assistant translator, 1 native teacher.

CHET'THINGSVILLE.—KO CHET'THING, native preacher, and 3 other native assistants.

DON-YAHH.—BAH ME, " " 1 " "

NEWVILLE.—PAN LAH, " " 1 " "

BOOTAH.—TAH BAU KO, " " 1 " "

6 stations, and 3 out-stations; 7 preachers, 1 book-binder, and 9 female assistants; 23 native preachers and assistants.

Mr. Judson and family sailed for Calcutta on account of ill health, June 26, and thence proceeded to the Isle of France. They were expected to return to Maulmain near the close of the year. Mr. and Mrs. Chandler and Miss Vinton arrived at Maulmain January 2.

*Churches.*—Connected with the Maulmain stations are seven churches, containing 485 members. Fifty-four were baptized in the year ending July 1. Fourteen have been dismissed from the English church, the East India Company's regiment with which they were connected having been withdrawn from that neighborhood; two have been excluded, and two have died. The total average attendance at nine preaching places on the Sabbath, beside out-stations, is 850.

The following view of the churches is given in the Report of the Maulmain Mission for the year ending July 1, 1841.

	Chh.	Bap.	Rec'd by let.	Excl.	Susp.	Died.	Dismissed.	Pres. no.
Maulmain	2	36	2	1			14	189
Amherst	1							16*
Chet'ingsville	1	10			3			122
Don Yahn	1			1	1	1		28
Newville	1	5				3		76
Boothah	1	3			2			54
	7	54	2	2	6	4	14	485

*Schools.*—The schools are one theological school, two boarding schools for boys, and two for girls, and four day schools; attended by 200 or 220 scholars. Thirty-three of the scholars are members of churches.

The following is extracted from the Report presented by Mr. Stevens, Principal of the Theological School, for the term ending July 3d, 1841; and adopted by the Examining Committee :

"The term which closes to-day opened on the 3d of March, with four students, including the assistant. One of these, in consequence of being employed elsewhere as a teacher in Burmese, attended but half of the day. After the lapse of two weeks one was added to our number; about a month after, two more; and in the course of the next month, a fourth; so that in all there have been eight pupils, who have, for a longer or shorter time, been occupied in the studies of the Institution. At present our number is seven, one having returned to Rangoon on account of affliction in his family. These are all Burmans and Talings.

In the above statement, no preaching assistants are included; nor indeed has any effort been made to bring them into the class. They had already attended the Seminary for three terms in succession, and towards the latter part of that time, had shewed some signs of a want of interest. This want of interest was probably owing, in part, to the interruption occasioned to their preaching, in consequence of being obliged, not unfrequently, to leave their hearers abruptly in order to be present at the recitations; and in part, to the disadvantage under which they labored, in reciting with those who were studying all the day. For these and other similar reasons I judged it inexpedient, on my part, to try to induce their attendance longer.

In regard to the studies pursued during the term, the attention of the students has been devoted almost entirely to the Acts of the Apostles. They were first taken through this book *critically*, studying it with references to parallel passages, as they have heretofore done in respect to the Epistles and Gospels. They were then taken through a second time, studying it as a book of *history*. They have been employed in this manner till within three weeks, when the first Epistle to the Corinthians was commenced, in which they have proceeded only through the first three chapters.

The principle on which I have proceeded is, that it is better to know a little well, than to go over much ground and obtain but a slight acquaintance with it.

The devotional exercises of the Seminary have been only morning and evening prayer, with reading and singing, conducted by the Principal. Evening meetings for devotional and other purposes, (chiefly instruction on miscellaneous topics of a scientific character,) were commenced, but as they interfered with the regular evening worship at the chapel, it was thought best to discontinue them, and the students were required to attend steadily at the chapel.

Bodily exercise daily has been required as formerly, and I am happy to state, that, with one exception, uninterrupted health has been enjoyed. Still happier am I to be able to bear testimony to the uniformly steady and correct deportment of all the members of the Institution."

The school was closed in August, for want of funds; also one of the day schools at Amherst. The Maulmain High School, in charge of Mr. Howard, was kept in operation by the timely aid of the Maulmain Missionary Society, which contributed 400 rs. for its relief. It was temporarily suspended in October, the premises occupied by it having been required for a military encampment. A small day school was however put into operation, including 8 or 10 boarders.

The Eurasian school taught by Mr. Simons numbered 70 pupils for the quarter ending in December.

The day school at Amherst which was closed for want of funds, had increased to 30 pupils, after struggling with many embarrassments, and promised much usefulness.

*Printing, Translations, &c.*—The amount of printing executed, is less than

\* Reported last year.

in former years, on account of the large supply of books previously on hand. The principal work was the completion of the Burman quarto bible, from Isaiah 38 chap., 4,820,000 pp. The gospel by Luke, 3d edition, was also printed, 4000 copies, or 352,000 pp.; the first edition of the tract "Heaven and Hell," prepared by Mr. Comstock, 3000 copies or 84,000 pp.; a third edition of the Burman hymn book, 1000 copies or 104,000 pp.; and the "Digest" in Peguan, translated by Ko Man Boke from the Burman, 2000 copies or 448,000 pp.

Total of scriptures, 5,172 000 pp., and of tracts, &c., 636,000 pp.

Whole amount of printing at Maulmain from the beginning, 67,773,000 pages. The issues from the depository in 1840 were 1,540,908 pages.

The works next to be printed are the "Father's Advice," in an edition of 10,000 copies, and the first part of "Pilgrim's Progress," 1000 copies 12mo. Various other works are completed or in course of preparation for the press; Lectures on Ecclesiastical History, and a "Reference Testament," by Mr. Stevens; a translation of the New Testament into Peguan, by Mr. Haswell; a part of the New Testament into Karen (James, second and third epistles of John, Peter, Jude, and Hebrews,) by Mr. Vinton; and Todd's Lectures to children, and Draper's Bible Stories, translated by Mrs. Vinton; &c.

*Itineracies.*—Much time has been devoted by Mr. Vinton as heretofore, during the winter months or the dry season, to visiting Christian villages in the interior, and their vicinities. On one occasion he penetrated into Burmah Proper, and was received by the people with interest surpassing that of any former period. Excursions have also been made to Don Yahn, Damatha, Zartaben, &c., by Mr. Stevens, and to numerous villages in the same vicinities by Mr. Osgood, preaching and distributing scriptures and tracts.

#### Rangoon Mission.

RANGOON.—*Ko Thah-a*, native preacher.

Out-stations, *Ponau, Kuren River, Bassein, &c.*

*Oung Bau, Moung Shway, Tong Byou, Moung Yé, &c.*, native assistants.

MAURKE.—Several native preachers and assistants.

PANTANAU.—Several native assistants.

3 stations and numerous out-stations; ten or fifteen native assistants.

*Ko Thah-a* continues quietly at work, preaching, &c. The Burman church is steadfast, with the exception of a few cases requiring discipline. Some are applying for baptism. The pastor of Ponau church is Moung Shway, who occasionally itinerates and preaches in the surrounding villages. The Karen River church is one day north of Rangoon, Oung Bau pastor. Several assistants were sent by Mr. Abbott to visit the Rangoon stations the past year, who returned with gratifying reports of the progress of the gospel among the Karens. Several thousand tracts have been distributed. Of the Karens baptized, as reported by Mr. Abbott, five were from Rangoon, and 102 from Bassein and vicinity. The Karens have suffered much persecution, especially in the neighborhood of Bassein, but are of late more free from molestation. The number of church members reported in 1840, in this mission, was 398.

#### Ava Mission.

AVA.—1 native preacher.

Mr. Kincaid reports, in general, of the Ava church, with which he has frequent communication, that the "aspect of things is more favorable than heretofore." The number of church members last reported, is 19.

**Tavoy Mission.**

**TAVOY.**—J. WADE, F. MASON, preachers ; C. BENNETT, preacher and printer ; and their wives. 10 native assistants, *Ko Lah* having removed to Maulmain.

6 out-stations ; *Matah, Newburg, &c.*

**MERGUI.**—L. INGALLS, D. L. BRAYTON, preachers ; and their wives. 10 native assistants.

9 out-stations ; *Kabin, Thing-boung, &c.*

Total, 2 stations with 15 out-stations, 4 preachers, 1 preacher and printer ; 5 female assistants. 20 native assistants.

The principal labor at Tavoy, in addition to preaching and school-teaching, has been the continued revision of the New Testament in Sgau Karen by Mr. Mason, and the translation of Corinthians by Mr. Wade. Mr. Mason has also devoted some time to the "preparation of the first number of a religious newspaper for the Karens, consisting of articles of intelligence in relation to the progress of the gospel, and letters on various topics from Karens, with remarks thereon when necessary, correcting their erroneous ideas or practices, or giving them instruction, as the case required."

A part of the dry season of 1840-1 was occupied by Mr. Wade in locating and settling the new Karen village (Newburg), situate a few miles above Tavoy. The Karens of Yé and Matah were also visited, Mrs. Wade remaining at Matah till March. Mr. Mason made his customary tour to the southern Karens as far as the head waters of Palau river, and again to Patsauoo ; also to Toung-byouk, &c.

**Churches.**—The following tabular view of the state of the churches, &c., is made from our latest returns.

*Tabular View of Tavoy Churches.*

	chh.	bap.	excl.	rest.	died.	Pres.no.
Tavoy	1					14*
Matah	1	12	1	4	7	324
Yé	1				1	28
Newburg						
Toung-byouk	1					5
Patsauoo	1	13				55
Pyee-khya,	1	11	1			65
Totals	6	36	2	4	7	492

**Schools.**—The school at Matah was taught by Mrs. Wade, with the aid of the native teacher Leonidas Mayer, and closed in March, 1841, after an interesting session of three months. Number of pupils about 30 ; the late villagers having removed to more distant places, and many, even Christian parents, not being duly impressed with the importance of their children learning more than to read their bibles and hymn books. The scholars who were present, including native assistants, made good proficiency. The ordinary religious exercises of the school, together with private instruction by Mrs. Wade, appeared to be blessed to the conversion of about fifteen of the pupils, who are now candidates for baptism. On returning to Tavoy, the school was not resumed till late in the rainy season on account of Mrs. Wade's ill health, and temporary absence at Maulmain. The school at Newburg was in successful operation in October, and there were 12 applicants for admission to the church. No report has been received of the other schools connected with the Tavoy station. The whole number reported last year was 11.

The missionaries of Mergui station divide their time between Mergui and the out-stations, the dry season being spent in the interior, and along the

\* One European has been baptized.

banks of the Tenasserim. The condition of the churches generally is prosperous, particularly of the Kabin and Mazau churches, which are rapidly increasing in efficiency. The annual meeting of the Association was held in January at Kabin, on which occasion about 120 participated in the celebration of the Lord's supper. The Pgho Karen department is growing in interest, though greatly in need of books. The school at Mergui contained in July 15 scholars, all members of Christian families, and of the church, except one child.

The attention of the Mussulman part of the population (about 500) is gratifying. Less interest is manifested by the Burmans.

The following is a

*Tabular View of the Mergui Churches and Schools.*

	chh.	bap.	rec.	by let.	susp.	excl.	died.	pres. no.	schools.	schol.
Mergui	1	2			2	2		6	2*	24
Kabin	1	4	15				2	91		
Thing-boung	1	2						11	1	
Mazau	1	5	6					22	1	
(Tewat)		4								
Yaboo								5	1	
Thuraboy		1						1		
Katoy	1							14		
Palau	1	2	1					13		
Kamah-kah†	1	4						18		
Tigerhead‡		1								
Totals	7	25	22		2	2	2	181	5	

#### Mission to Siam and China.

BANGKOK (Siam). *Siamese Department.*—J. T. JONES, preacher; R. D. DAVENPORT, preacher and printer; Mrs. JONES, Mrs. DAVENPORT, Mrs. C. W. SLAFTER.

*Chinese Department.* W. DEAN, J. GODDARD, preachers; and their wives.

Keok Cheng, native assistant.

MACAO (China).—J. L. SHUCK, I. J. ROBERTS, preachers; Mrs. SHUCK.

2 stations; 5 preachers, 1 preacher and printer, 6 female assistants; 1 native assistant.

Mr. Slafter died April 7. Mr. and Mrs. Davenport have been absent the past year from Bangkok on account of Mrs. D.'s ill health. They were to return in November. Mr. and Mrs. Jones arrived on his return from this country on the tenth of June. Mr. and Mrs. Dean were also absent a part of the year for the improvement of his health, and fears are excited that he will be compelled to remove to another station. Mrs. Goddard's health has been infirm, though in some measure improved at our last dates. Notwithstanding these interruptions from sickness and other causes, the mission has made progress the past year. At Bangkok religious worship has been maintained both in Chinese and Siamese, attended each by 20 to 30 hearers, beside members of the schools. 6 Chinese and 1 Siamese have been baptized, making the whole number of the native members of the church 16. A Chinese school has numbered 10 pupils. A class in theology has been formed (of native assistants) by Mr. Dean.

Little printing has been done in the absence of the translators or the printer, the past year. The scriptures printed in 1840-1, were,

In Siamese, Matthew, 2d ed., 5000 cops., 112 8vo. pp., 560,000 pp.
Mark, 1st " " " 72 " " 360,000 "
Acts, 2d " " " 112 " " 560,000 "

beside various tracts previously reported; and the "Enquirer's Guide," History of Elijah, and a Temperance tract in Chinese. A third edition of

\* Boarding schools.

† The late members of this church have united with other churches.

‡ Pgho Karens.

the tract, "Seven Princes," 10,000 copies, has been recently put to press. Tract distribution has averaged on the Sabbath from 400 to 500 copies.

The station at Macao has undergone no material change since our last report, except in the accession of Mr. Roberts. Mr. Shuck says, Jan. 1842, "My labors among the Chinese were never before so interesting. My main business is publicly, and from house to house, to teach and preach Jesus Christ." One Chinese gives gratifying evidence of faith in Christ. An American sea-captain was baptized Jan. 5th.

#### **Mission to Arracan.**

RAMREE.—G. S. COMSTOCK, L. STILSON, preachers, and their wives. 4 native assistants.

AKYAB.—E. KINCAID, preacher; Mrs. KINCAID. 2 native assistants.

SANDOWAY.—E. L. ABBOTT, preacher; Mrs. ABBOTT. 19 native assistants.

There are also 2 native assistants on Cheduba island.

Total, 3 stations; 4 preachers; 4 female assistants; 27 native assistants.

The preaching of the gospel at Ramree has had manifest effect, although none have yet become sufficiently bold to avow their faith in Christ. The labors of the assistants on Cheduba island appear also to excite considerable interest. At Akyab the baptism mentioned in our last report, has occasioned much opposition, which was not wholly allayed at our last dates. Still, there are numerous visitors at the Mission house, especially from the interior and the mountains, whose inhabitants are literally asking for the words of eternal life. The number of baptisms reported by Mr. Abbott at Sandoway and vicinity, including those from Burmah Proper, is 193. A church of 44 members has been constituted at Megezzen, south of Sandoway, and one of 30, one day further south, at Bombee. More than 6000 books have been distributed from this station the past year.

*Schools.*—A flourishing school of fourteen pupils is taught by Mrs. Comstock, and another by Mrs. Stilson. Mrs. Kincaid's school numbers 24, of whom 10 are girls. A substantial building, 45 feet by 30, with out-buildings and land adjacent, of the value of 700 to 800 rupees, has been presented to this station by the Commissioner, and serves both for school-house and chapel. Mr. Abbott's school of native assistants numbered 19, and another school 21. Other applicants were rejected for want of funds. A school of 13 is taught by a native at Kyook Phyou. The Mission has been much afflicted with sickness. The last season was unusually unhealthy in India, and one third of the foreign residents in Arracan died.

#### **Mission to Assam.**

SIBSAGOR.—N. BROWN, C. BARKER, preachers; and their wives.

JAIPUR.—O. T. CUTTER, printer; Mrs. CUTTER.

NOWGONG.—M. BRONSON, preacher; Mrs. BRONSON.

The stations of Sibsagor and Nowgong have been adopted the past year, partly on account of their comparative salubrity, and partly from regard to their relative importance. They are more central to the Assamese population than those formerly occupied, and will probably continue permanently to be places of influence and general resort.

The ordinary labors of the mission have been interrupted by sickness. Two interesting cases of conversion are nevertheless reported, and others of serious inquiry. Schools are taught as reported in former years.

The amount of printing has been small, owing to a variety of local causes, but chiefly from sickness and the absence of Mr. Brown. The gospel by Matthew in Assamese has been printed in an edition of 2000 copies, also 9000 copies of tracts, including Worcester's Primer in Naga, and 2 Shyan tracts. A large quantity of tracts have been distributed. A

further donation of 500 rupees has been made by Major Jenkins for the purchase of a printing press, and a monthly contribution of 30 rupees, by Capt. J. T. Gordon of Nowgong.

#### Mission to the Teloogoes.

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers; and their wives. 1 native assistant.

The annual report of this mission for the last year has not come to hand: but other communications state that public worship in Teloogoo is regularly maintained in the mission chapel, attended by 20 to 30 hearers, who manifest a good degree of interest. Bible and tract distribution is continued as heretofore.

#### RECAPITULATION.

The number of missions under the charge of the Board is 20, including the Creek, Ava, and Rangoon missions, which are not occupied by American missionaries.

The number of stations and out-stations is about 100; of American missionaries and assistants, including 45 preachers, 99; and of native preachers and assistants 111.

There are about 44 schools, containing nearly 1000 pupils; and 77 churches, embracing more than 3700 members.

The number of baptisms reported the past year is 780.

#### CONCLUSION.

In concluding this outline of the progress of our missions for the past year, we are constrained to urge our most earnest solicitations that the requisite means be communicated for their prompt reinforcement. On former occasions we have so far yielded to the pecuniary and other embarrassments of the times, as to allege those claims of the missions only, which if neglected would involve a retrenchment of their operations. We now present those which, in regard to some at least, involve the question of their extinction. In the language of one of the missions, we now plead, not for relief, but FOR LIFE. Unless help arise speedily, some of the stations will be vacated by premature exhaustion, disease and death; and others by the then unavoidable necessity of concentrating on a few the enfeebled remnants of many. The work of abandonment, (we pray God it may be temporary,) is already in progress: and, unless checked by more liberal contributions to the missionary treasury, will work, before the close of the current year, a most disastrous change in their hitherto almost unexampled prosperity. Scarcely a mission or station can be named that does not need reinforcement. Some of them have been waiting for it in vain for years. Among the Indians, the Otoe, Shawanoe, Creek, Cherokee, and Choctaw missions; in Europe, the Greek and the French; the Bassa, in West Africa; and the Burman and Karen, Siam and China, and the Teloogoo in Asia; we may add the Assam and Arracan; all need not only that



their present members be supplied with more ample means for efficient action ; but that their strength be increased by the accession of fellow laborers. The work is too large for the force employed, even if in unbroken health and efficiency : and every year subtracts both from their number, and from the physical ability of those who remain. The justness of these remarks must appear to every one who will correctly note the facts on which they are made. And the facts lie open to all.

We have said that some of the missions have been looking for reinforcement for years. Their appeals for more laborers have come year after year to us, but no succor has been sent to them; till at length their reiterated disappointments have broken their hope, and they cease to call. Others continue to lift up their cries, hoping against hope, or that the sin of withholding the bread of life from the perishing may not be laid to their charge. Will our brethren, friends of the missionaries and of the heathen, hear and ponder their words ?

Passing by the application of the Mohegans, and communications from other missions received prior to 1841, and merely adverting to the pressing wants of the Otoe, Shawanoe, and Creek missions, we make the following extract from a letter of Rev. E. Jones, dated Sept. 13, relative to the demand for school-teachers among the Cherokees :—

“I find that education is much more highly appreciated than at any former period. Every family seems to be anxious to have their children taught. And there is a very general desire for schools under the patronage of our Board. When we arrived, we found the people in full expectation that we would have made arrangements for schools, and they were greatly disappointed that we had not. All I could do, under the circumstances, was, to promise to lay the matter before the Board, with their wishes and preferences on the subject.

We could immediately have half a dozen schools filled, if there were teachers to take charge of them. In this immediate vicinity there are forty or fifty children who speak English, and whose parents are exceedingly anxious to have them educated.

It is very desirable that this class of the Indian community should be placed under a healthful moral training as early as possible ; in order to counteract the evil influences of profligate whites, to which they are exposed ; and by which so many have already been ruined, and become corrupters of their own people. This would be a good location for a permanent seminary ; with competent teachers it would be greatly beneficial to the Nation, and a valuable auxiliary to the Mission. If a respectable female department could be had, it would be very desirable. Female character here, needs great care and attention in forming ; and society has reached a point at which such efforts are in an encouraging degree appreciated.”

The subjoined is from a letter of Mr. Potts, missionary to the Choctaws, under date of March, 1842, covering an application for assistance from our Choctaw brethren :—

“Besides my other labors, (teaching the Choctaw school, &c.) I have to ride from 40 to 90 miles every week, and preach from 3 to 6 times. Cannot the Board give me some help ? I have been instrumental in gathering this church together, and must it now fall for the want of a little help ? A

man and his wife are much needed. At our last church meeting the Choctaw brethren took this subject into consideration, and a committee of three was appointed to petition the Board for relief. Should the Board grant their petition, which I pray that they may, I would throw my salary (as U. S. school-teacher) into the common stock."

The Choctaw Committee address the Board as follows :—

"Whereas, we the people of the Choctaw Nation have received the gospel by the Baptist denomination, and as many of us have received the religion of Jesus Christ, we are anxious that more missionaries should labor among our people ; as our brethren are scattered over such an extent of country that Mr. R. Potts our pastor cannot preach to us so often as we wish ;—and Mrs. Potts has been sick a long time, and will not, from all appearances, recover ; so that he cannot leave home ; and we fear that we shall soon be destitute, unless you send us more missionaries. We humbly petition and pray you, our brethren, to send two or three missionaries to assist and labor with him on the expenses of the Missionary Board ; for there is increasing anxiety among our people to be taught the truth of the gospel ; and we believe, if we had sufficient laborers, that the gospel would spread throughout the Choctaw nation. We wish you could know how much good has been done within a few years past, and how much would be done in future. We believe, if you knew our situation here, you would not hesitate to send help immediately.

By the unanimous request of the Choctaw brethren,—

SAMUEL WORCESTER,  
DAVID HOLMES,  
WILLIAM ROEBUCK."

Mr. Willard, of the French mission, writes in December,

"Appeals from our brethren in Picardy are incessant for more laborers,—there are but three, two preachers and one colporteur, for the supplying of the spiritual wants of a vast region. Lepoix, with the aid of Choquet, holds meetings as often as he can in twenty villages and towns, distant from his residence from one to nine leagues. He says his health begins to fail. In all these places are persons who listen attentively to the truth, and a good number who are seeking the salvation of their souls ; but the work is retarded for want of laborers. Let the Board consider this, and see if any thing can be done."

M. Lepoix also says, Dec. 14,

"New places have presented themselves for evangelizing, and demand now our assiduous care ;—many new persons hunger and thirst after the truth, and would wish that we should never leave them ; and a certain number of others, after having been to Jesus that they might have life, have joined themselves to the church by baptism. In a word, the work, after the enlargement which it has pleased the Lord to give it, demands at this moment more than ever, not one only, but several, active, courageous and devoted laborers,—strong in every respect ; and I do not cease to pray the Lord to send laborers into his harvest."

The following language is held by Mr. Love, of the Greek mission, Nov. 30 :—

"We have had the great pleasure of learning indirectly that the Board are anticipating sending us additional help the coming spring. We pray God that nothing may disappoint these expectations. On this subject we never intend to hold our peace while this field, so great and so important to the cause of unadulterated truth in the conversion of the world, is left so weak-handed."

And in respect to the eventual results of the Mission, he says, March 8,

"We ourselves entertain no doubts relative to its final success and complete triumph. It may be pleasing to our Heavenly Father that we pass through trying circumstances; and we may yet see some of the ancient forms of persecution revived. It would not be at all strange if such should be the case—and where is the mission that has ultimately succeeded *well*, which did not at first encounter severe trials?—But if we are truly children of God, and *stand on the rock of eternal truth*, we shall in all be more than conquerors through him that hath loved us. For it is not in tribulation, nor distress, nor persecution, nor peril, nor prison, nor sword, to exterminate the *truth*, or triumph over the simple doctrine of Jesus Christ and him crucified."

Mr. Clarke of the Bassa mission, says,

"We need more help very much. We ought if possible to occupy two more stations immediately, one at Tradetown, which is large and populous; and the other among the Kpese people. I hope, at least, that one or two missionaries will be sent to our aid. Though our health is nearly as good as it was in America, we cannot reasonably expect to live long here. Our labors and cares would soon wear us out in any climate."

Communications of like tenor have been received from all the Asiatic Missions. Mr. Barker, writing Nov. 11, from Sibsagor, Assam, after mentioning the conversion of two native youths, says,

"Never did this field look more inviting and important. God is even here. And will not the hearts and affections of many of our kind Christian friends in America be towards these destitute thousands? Will they not mingle their prayers and tears of joy with ours in view of what the Lord has done? and will they not pray for us, and pray that they and we may be taught of God *what to do*? that men and means may not be wanting to keep gospel-appointed measures in operation for this nation's salvation!"

Mr. Kincaid writes, on behalf of the Arracan mission, Aug. 5,

"I have long thought of writing the Board, on the importance of sending out more men for Arracan. One man should join me in Akyab; one should go to Sandoway; one to Cheduba; and last, though not least, one man should come out to labor exclusively among the hill people. This people is literally crying out for the word of God; but what can so few do among so many famishing thousands? The statement of the simple facts connected with this mountain chief and his people, is enough to arouse a thousand churches in their behalf."

And says Mr. Abbott, of Sandoway, speaking of the Karens, Sept. 18,

"In many new districts the people are calling for some to come and live among them, and preach the gospel. But all such calls must pass unheeded, and a great number of villages be left to supplicate for the word of God in vain."

Mr. Ingalls pleading for the same people, though in a different sphere of labor, says, Sept. 9,

"The Karens under the blessing of God will soon become a Christian nation. Their claims upon the Board and churches are of no ordinary kind, and the blessing which has attended the labors of the Board among them is the surest token from heaven that their expenditures have not been in vain. Though I consider myself a Burman missionary, I say it with a

full heart, and without a disparaging motive,—if you have but one missionary to send, send him to the Karens; if but \$1000 to appropriate, give to the Karens.”

“I am astonished,” says Mr. Mason, “at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uninstructed, their children are growing up in ignorance for want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezekiel 3: 18, 19, come to my mind. I have delivered my soul.”

“That the necessities of the Karens are *entirely* overlooked by the Board,” Mr. Vinton writes, Sept. 9, “I do not believe; but that they have not correctly estimated their comparative claims. Else how can we account for the Board’s sending out reinforcements for China, for Siam, for Assam, for Madras, for Greece, for Africa, while not an individual can be spared for the Karens. Is it because the Karen department is already supplied? Says Mr. Mason in a recent letter to me; ‘we ought to have six more missionaries for the Karens for these provinces only,’ and Karen missionaries have been left to work their way single-handed and alone with the care of a number of large and flourishing churches, native assistants to train, schools to take charge of, books to make, translations to revise, &c. &c.; and yet, after six or seven years of incessant toil, and when asking for an assistant, they are told that though the necessities of the department are not overlooked, yet the Board ‘are utterly unable to supply them either in men or means.’”

Another member of the same mission enforces its need of reinforcement in the words following :

“What avail books, if they (the Karens,) are not taught to read? And what kind of Christians will those be, who know nothing of the Word of God but what they hear from the lips of one solitary missionary who has the care of three churches, and who has to hasten from one place to another during the few months he dares to stop in the jungle, attending to their temporal as well as their spiritual concerns? Need we say that we feel disappointed, discouraged, disheartened? Oh, we would say to American Christians, weep not, sympathize not, with us in our petty losses;\* but rather weep for the perishing Karens, to whose parched lips they had presented the cup of salvation, and as they were just beginning to press forward to quaff the heavenly draught, have suddenly pulled it aside, saying ‘we can spare you no more.’ I know they have not intended to say this, much less do it. But it is *done*. And many, very many I fear, as a consequence, will rise up in the judgment and say, ‘I am lost—eternally lost, because no man cared for my soul. I thirsted for the water of life, and made every effort to obtain it, but it was withheld.’ Oh could I believe, with German theologians, that there would be a day of proffered grace beyond the grave, I would deem it especially designed for those who are ready, yea, waiting to receive the gospel, but are borne beyond the bounds of probation here, while the tardy hand of charity is delaying to rescue them. At least, methinks that at that great day, when we shall be called to stand before Him who said ‘Go ye into all the world,’ &c., that I should much rather be in the place of those who would gladly have received the gospel had it been proffered to them, than in theirs, who, notwithstanding they are named by the

\* Referring to loss of property by fire.

name of Christ and say 'Lord, Lord,' yet, lolling in the lap of ease and luxury, *feel too poor* to do any thing to present the cup of salvation to the destitute, perishing heathen. Perhaps you will say that I feel too deeply. How can I? If Paul could wish himself accursed from Christ for the sake of his unbelieving, persecuting brethren, who continually rejected the gospel, what would he say of those who were prepared of the Lord to receive it, yet from whom it was withheld? Let my right hand forget to move ere I shall forget the interests of that deeply interesting people among whom, for seven years, it has been my delightful privilege to labor."

The following extracts are from a communication just received from the Siam mission, dated Dec. 1841.

"It is difficult to tell how much the mission suffers for want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Our tracts lie useless on our hands, and we could publish with no more labor and trouble, and but little additional expense, three times the number we do if we had laborers to distribute them. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We however are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power,—and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear brother Slafter. Since hearing of that event, we doubt not every proper means will be used for our speedy relief."

The claims of the Teloogoo mission might be presented with similar earnestness. Mr. Van Husen says, in a letter of May, 1841;

"The harvest is indeed great, but the laborers are few. Would that it were in the power of the Board to send us at least six laborers. What are *two* missionaries among so many?"

A people embracing from 8,000,000 to 10,000,000 souls.

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☞ The Twenty Ninth Annual Meeting of the Board will be held in the meeting house of the Pearl Street Baptist Church, Albany, N. Y., on Wednesday, April 26, 1843, at 10 A. M.

Rev. Pharcellus Church, of Rochester, N. Y., is appointed to preach the annual sermon; Rev. George B. Ide, of Philadelphia, to be his alternate.

## REPORT OF THE TREASURER.

*Expenditures of the Board during the year ending April 1, 1842.*

## MISSIONS IN ASIA.

## MAULMAIN MISSION.

Remittances,	6,248 90
Sundry payments and purchases,	2,889 54
Mr. and Mrs. Chandler's and Miss Vinton's outfit,	808 54
do. do. do. do. do. passage from	
Boston to Maulmain, including a large amount of freight,	1,100 00
	<u>10,491 98</u>

## TAVOY MISSION.

Remittances,	3,000 00
Printing materials,	255 17
Sundry drafts, purchases, &c.,	1,782 44
Paid for Rev. Cephas Bennett, in part of outfit,	80 00
Passage of Mr. and Mrs. Bennett and Avung, (a Burmo-Chinese assistant,) from Boston to Maulmain,	900 00
	<u>5,917 61</u>

## ARRACAN MISSION.

Remittances,	3,000 00
Sundry purchases,	232 24
	<u>3,232 24</u>

## ASSAM MISSION.

Remittances,	2,500 00
Printing paper sent from England,	775 54
Types, other printing materials, articles for book-binding, &c.,	511 94
Sundry other purchases,	288 12
	<u>4,075 60</u>

## SIAM MISSION.

Remittances,	3,000 00
Sundry purchases and payments,	182 76
	<u>3,182 76</u>

## CHINESE MISSION.

Remittances,	1,500 00
Sundry purchases,	41 20
	<u>1,541 20</u>

## TELOOGOO MISSION.

Remittances,	1,500 00
Sundry books,	14 72
	<u>1,514 72</u>

## MISSION IN WEST AFRICA.

## BASSA MISSION.

Payments of drafts,	2,419 70	
Sundry purchases,	1,441 72	
Sundry expenses incurred for Mr. Crocker during his sickness since his arrival in this country,	75 00	
	<hr/>	3,936 42

## MISSIONS IN EUROPE.

## GREEK MISSION.

Remittances,	2,666 66	
Outfit and expenses of Mr. and Mrs. Buel,	596 07	
Passage of Mr. and Mrs. Buel, and freight of sundry articles,	299 26	
Sundry purchases,	49 86	
	<hr/>	3,611 85

## GERMAN MISSION.

Remittances,	2,800 00
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## MISSION TO FRANCE.

Remittances,	2,778 88	
Payments,	7 50	
	<hr/>	2,786 38

## INDIAN MISSIONS IN NORTH AMERICA.

## SHAWANOE.

Drafts and other payments,	1,686 87
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## OTOES.

Payment of drafts,	812 28
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## OTTAWAS.

Drafts and other payments,	1,471 50
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## DELAWARES.

Payments of drafts,	585 73
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## CHEROKEES.

Drafts and other payments,	1,735 00
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## TONAWANDAS, &amp;c.

Remittances,	400 00
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## CHOCTAWS.

Medicines and sundry other purchases,	47 16
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## AGENCIES, SALARIES, &amp;c.

Services of Rev. Jirah D. Cole 1 year, ending April 1, 1841,	600 00
Travelling expenses of do.,	149 02
" Rev. Alfred Bennett 6 months, at \$500 per an.,	250 00
" " " 6 months, at \$800 " ending Feb. 1, 1842,	300 00
Travelling expenses of do.,	149 68
" Rev. J. B. Cook 8½ months, ending Sept. 15, 1841, at \$600 per annum,	175 00
Travelling expenses,	56 71
Travelling expenses of Rev. Cephas Bennett, during his stay in this country, in visiting Churches, Associations, State Conventions, &c.,	255 00
Rev. J. B. Brown, on account,	70 00
Services of Rev. Dr. Bolles 6 months, at \$1,200 per annum,	600 00
" " " 6 " at 800 "	400 00
" Rev. S. Peck 12 "	1,200 00
" Clerks for Treasurer and Secretaries,	1,207 50
" Messenger and porter,	150 00
Travelling expenses of the Secretaries, and several other members of the Board, in attending State Conventions, Associations, and various other meetings,	331 82

5,894 78

6,712.33 for 1842-3

## GENERAL PURPOSES.

Rent of rooms,	374 44
Stationery, blank books, periodicals, stove, wood and coal,	180 60
Printing rules and orders, Annual Report, extra work on Magazine containing the Annual Report, and 300 copies of Rev. Mr. Fuller's sermon, preached at Triennial Convention,	323 00
Travelling expenses of Mr. Edmund B. Cross, in attending a meeting of the Board,	30 00
Services of agent in London,	25 00
900 copies of Bap. Miss. Magazine, gratuitously distributed,	450 00
Freight, wharfage, cartage, boxes, &c.,	315 45
Postage,	250 95
Insurance,	32 50
Discount on uncurrent bank notes, loss on southern and western exchange, and commission for collecting drafts,	1,020 89
On account of Bap. Miss. Magazine,	117 58

2,225.56

8,120 41

57,793 94

1,214 92

Balance for which the Board was in debt, April 16, 1841,

\$59,008 86

57,738.  
6,871.  
74,610.

Balance of debt \$14 869.69. for 1843



*Receipts of the Board during the year ending April 1, 1842.*

Donations designated for Burman mission,	1,728 52	
" " " Burman schools,	1,084 50	
" " " Burman bible,	114 08	
" " " Burman tracts,	152 83	
" " " Karen mission,	244 30	
" " " Karen schools,	590 04	
" " " Siam mission,	85 00	
" " " China mission,	179 30	
" " " Assam mission,	295 00	
Total for missions in Asia,	<u>4,260 58</u>	
" " " Greek mission,	310 00	
" " " German mission,	294 65	
" " " African mission,	148 35	
" " " Indian missions,	55 42	
" " " Outfit,	43 02	
" " " General purposes,	40,921 87	41
Legacies,*	4,652 31	4
Dividend on bank stock, and interest on loans,	1,430 90	
	<u>52,137 10</u>	41
Balance for which the Board is in debt April 1, 1842,	6,871 76	
	<u>\$59,008 86</u>	

E. E.

H. LINCOLN, *Treasurer.**Boston, April 19, 1842.*

The undersigned, having carefully examined the Treasurer's account, of which the foregoing is an abstract, from April 16th, 1841, up to the first instant, hereby certify that they find vouchers for every charge, and the account to be correctly cast; leaving a balance due the Treasurer, of six thousand, eight hundred and seventy-one dollars and seventy-six cents.

N. W. WILLIAMS,  
EMERSON THURMER.

The Treasurer has also received the following sums, which have been appropriated and remitted as directed by the donors:—

American and Foreign Bible Society,	\$12,000 00	3
American Tract Society,	2,500 00	4
U. S. Government,	4,400 00	4
American Baptist Anti-slavery Convention,	154 45	
	<u>\$19,054 45</u>	—

*Permanent Fund.*

The permanent fund contributed for the support of the Executive Officers is \$20,000.

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\* Including \$500 designated for Putawatomes, to be expended by the Rev. I. Mc Coy.

*Principles on which Appropriations from the American and Foreign Bible Society ought to be expended.*

[Adopted by the Acting Board, Dec., 1841.]

1. Appropriations for *printing* the scriptures are applicable to versions made, or revised, or sanctioned, by missionaries of this Board.

2. They may be applied to the bible entire, or to one or more books of the same, but not to parts of single books ordinarily, and never to abstracts, epitomes, or paraphrases.

3. The expenditure should be adjusted to the actual cost of printing to which it is applied, including charges for paper, ink, labor, and freight, and a suitable per centage on cost and wear of printing offices, presses, types, and other printing apparatus; amounting in the aggregate to one cent for every ten octavo pages, and proportionately for quarto and duodecimo pages, &c.

4. To appropriations for printing should be charged also the cost of stitching and binding the books printed therefrom, the amount being regulated by the cost of similar work executed in this country.

5. The appropriations should be charged with the cost of printing, &c., when the scriptures to which they are applied, respectively leave the press.

6. When appropriations are received for printing and distributing, or for printing and translating scriptures, it is optional with the Board to apply the same to both or to either of the objects specified in the terms of the appropriations severally.

7. Appropriations for *distributing* the scriptures, whenever applied, ought to be charged with the cost of distribution, including freight and the salaries and necessary expenses of travel of the distributors. And this may be done in some of the European missions, where colporteurs are employed for the specific purpose of bible and tract distribution. But inasmuch as in the Asiatic and other missions of the Board, where there are no laborers set apart to the work of distribution, but it is done in connexion with other labors and as a part of the ordinary service of missionaries, there are no certain data from which to determine the cost to which appropriations for distributing scriptures ought to be applied:—and inasmuch, also, it is the same in regard to appropriations for *translating*, except that the difficulty of ascertaining the cost of the same is greater and the results the more unsatisfactory:—Therefore, with the exception of the European missions, appropriations from the American and Foreign Bible Society ought not to be expended ordinarily for translating and distributing scriptures.

At a subsequent meeting some further principles were adopted, with regard to the expenditure of funds received from bible and kindred institutions, as follows:—

1. Funds appropriated to the Board of the Baptist General Convention by co-ordinate societies, that is, societies not auxiliary, may be received, provided the object for which such funds are designated is embraced within the sphere of its operations.

2. Directly on the reception of such funds, they shall be applied to the object to which they were designated, of which fact the donors shall be immediately informed, with a vote of thanks; and this shall be deemed and taken as a final settlement of accounts between the two societies for each successive appropriation.

3. At the opening of each fiscal year, the executive officers shall submit to the Board an estimate of expenditures required for the current year, specifying particularly the amount needed for those objects to which other societies are accustomed to make appropriations. A copy of these estimates shall be forthwith communicated to each society which has proffered to this Board its friendly coöperation, so far as they are severally concerned.

4. When bibles, or separate books of the bible are published exclusively by the funds of a bible society, they shall receive the imprint of such society; and the same shall be done in reference to tracts published exclusively by funds appropriated by a tract society. It is understood, also, that the Board will furnish those societies which have become contributors to their funds with all requisite information concerning the progress of those branches of Christian benevolence, at their several missionary stations, in which they are respectively engaged.

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# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

JULY, 1842.

NO. 7.

## American Baptist Board of Foreign Missions.

Arracan.

JOURNAL OF MR. KINCAID.

Here follow extracts from the journal of Mr. K., and we feel a little curious to know how it will strike our readers as their eyes fall upon it; whether they will feel interest enough to commence and read through an extract of six or eight pages from the pen of a well known and much esteemed missionary, provided he speaks only of his appropriate work. We have indeed more than a curiosity, or even the ordinary interest of an editor, that what he prepares for the public eye may be well received, and be useful in its tendencies. Could we look upon the countenance of each reader as he opens the pages of this journal, we should read the thoughts, the sentiments, the emotions, which might be expressed, with the deepest solicitude, for we should determine therefrom the degree of interest felt in the great missionary work.

In his journal the missionary describes his condition; he sketches his home, where we see him at his work, in his toils, in his hopes, and in his fears, in his successes and in his disappointments, in his joys and in his sorrows. If therefore we have sympathy for the heathen, and desire in any measure their salvation, such a picture is just what we shall be pleased to see.

We shall allow the journal of Mr. Kincaid to speak for itself.

March 3, 1841. In company with one of the assistants, visited a distant part of the town, where I had never been before. Observing several men gambling in one of the verandahs, and noticing that three of them had been thickly sprinkled with gray—an evidence among Burmans of mature wisdom—I went in, as if to witness the progress of the game. They spread a mat for me to sit on, and eagerly pursued their game for some time; but

when they found I did not pay the slightest attention to them, but had taken a tract from my pocket, and was reading in silence, they became disconcerted, and finally stopped gambling. One of the young men, thinking, I suppose, that like the other foreigners, I did not understand Burman, began asking me several questions in a kind of mongrel Bengali—as, what I wanted; what the book was that I was reading, and if I was the foreigner who taught religion. As his behavior was somewhat rude, I made no reply, but turning to one of the most aged and venerable looking men, said, You are a man of great age, and cannot expect to remain many years longer in this present state of existence. "Very true," he replied, "I am almost 70." And you have gambled all your life, I suppose. "Yes, except about five years that I was a priest, and lived in a monastery." Why did you abstain from gambling those five years? "It is wrong and disreputable for a monk (*pong-gee*) to gamble." I know it is disreputable, but why is it wrong? "A *pong-gee* is under obligation to keep the law." And are not all men under obligation to keep the law? "Yes, but none except *pong-gees* can keep the law." Then every man living should abandon his wife and children, shave his head and put on the yellow cloth. "True, all should become monks, but then all the females and children would perish, for they would not cultivate rice and cotton enough for subsistence, and the monks would perish too, for they could obtain no offerings." Very well, do you think that a just and good law, which if kept, would fill the whole earth with desolation and ruin? You are an aged man, and must be able to reason.

Do you not perceive that the earth must be cultivated with care in order to obtain subsistence for a large population, and do you not perceive too, that the most industrious classes are the most virtuous and trust-worthy, and yet, according to this law, all industry must cease among men, and the whole burden of furnishing food and raiment for the earth's population, must fall on the females? That is an unjust law; that is, it is unreasonable, and consequently cannot be a good law. And a law which is not *just* and *good* cannot emanate from the Divine Being. Why do you spend your last days in the degrading and dissipating habits of gambling, when such momentous subjects claim your attention? "You are a teacher of religion," replied the old man, "and we wish to hear what you have to say about the divine law." All appeared eager to hear how I could reconcile what they regard as the conflicting claims of this life and religion. By this time twenty or thirty persons had come in, and for near two hours I read passages from the scriptures, and explained the great principles of the Christian religion. As bhoo-dists have no just conceptions of a Supreme Being; as they believe in the unalterable decrees of fate, and as they have no idea of holiness except as connected with austerities and the abandonment of all the relative and social duties of life, it is exceedingly difficult to make just impressions upon their minds. Some of them, however, manifested more than ordinary attention, and asked for tracts.

4. In the afternoon called at one of the largest monasteries in the town. The abbot, or head *pong-gee* of the establishment, had often visited me, and professed to be seriously examining the claims of the Christian religion. He met me at the bottom of the stairs, and led me to an apartment as far from the idols as possible—a long row of which stood, or rather sat, on an elevated platform, in a large open hall. As I passed along I noticed eight or ten, mostly aged men, prostrate before these idols, in the humble posture of oriental worship, and muttering with all possible rapidity scraps of Pali. They turned their heads and gazed after me, still uttering what they called prayers—the most of them entirely ignorant of every word they use. After getting seated, I asked the monk if he was not conscious that such kind of worship was a gross im-

position—and if he could conceive of any thing more absurd than for intelligent beings to prostrate themselves before idols, and go through with an almost endless repetition of a few words, the meaning of which they did not understand? He shook his head, and his countenance indicated a mixture of shame and anger. I said, You must not be angry, and think this is none of my business. If I saw this building in flames, and you were all asleep, and must soon perish, I should justly be regarded as a monster, if I neglected to arouse you, and save you from such a fearful calamity. But I see a more terrible ruin. You are sleeping on the brink of hell. The command of God is to awake, and cast away these idols, and worship the Eternal, in spirit and in truth. No other worship can be acceptable to the Divine Being, and no other can have any salutary influence on the moral character. To all this he assented, but said it would be many years before the people of Arracan would abandon their idols, and adopt the Christian religion. Presently a number of monks and people came round, and a long discussion took place on the nature and consequences of sin.

Returned home with fever. Mrs. K. and one of our children are, also, ill with fever. Just at dark Dr. Clarributt called as usual to prescribe for us, and I am sorry to say, has a burning fever, and was obliged to lie down during the 18 or 20 minutes he remained.

5. Several persons called at the house during the day. Gave away one New Testament, and ten or twelve tracts. Two of our most hopeful inquirers came to see me because I had fever, and manifested a truly Christian feeling, as far as newly converted heathen are capable of giving utterance to such feelings.

6. Soon after day-light this morning I was aroused by a tumultuous cry of natives in the street, and on inquiring the cause, half a dozen cried out at once, some in Bengali and some in Burman, "The great doctor is dead—the great doctor is dead." I could not believe it, and yet I had a fearful impression that it was too true. I told the natives they were mad, and uselessly alarmed, for the evening before I had called to see him at 7 o'clock, and the symptoms were favorable. I hastened to the house, and found Mr. Bogle, the commissioner (or governor) of Arracan, and Mr. Phayre, his assistant,

whose countenances indicated but too certainly that my worst fears were true. "How true it is," said Mr. Bogle, as soon as he was able to speak, "that in the midst of life, we are in death. Our dear friend, Dr. Clarributt, is dead." No event for years has spread such a sense of wretchedness and gloom over this place, as the sudden and unexpected death of this amiable and worthy man. And there are no persons, perhaps, in Akyab, who have more reason to remember him with affection and gratitude than we have. For about seven months he visited us daily, and often twice a day, to prescribe for some one or more members of the family who were ill. I have no doubt but he was the means of saving my life when attacked with cholera, last October. When ill, every one felt satisfied that every thing which eminent skill, great professional learning, and untiring care and kindness, could accomplish, would be done. He took a warm interest in every thing pertaining to the diffusion of Christian knowledge. I never shall forget how much he was affected one evening, when I told him of the conversion of a Burman from whom he had removed an enormous tumor, and saved the poor man's life. While I was relating the circumstances, his eyes filled with tears, and he could only say, "I am glad." His mind was of a superior order, and if he had lived, he would probably have risen to a high rank among civilians in India. At six o'clock in the evening, his body was borne to the grave-yard on the seabeach, and he was buried with military honors. It afforded me a melancholy pleasure to conduct the religious services at the grave. How solemn the reflection! Four days ago Dr. Clarributt was apparently in perfect health, while I was feeble from repeated attacks of fever. He was advising me to seek a change of climate for a few months, when he took the fever, and in about three days sunk into the arms of death. Poor Mrs. Clarributt, with her two fatherless children, must now find her way back to England.

7. Lord's-day. Read and explained the first seven verses of the first chapter of the Hebrews. Six of the disciples are ill, and unable to come out to worship. I have had the cholera, but am recovering. Sometime since the cholera broke out in the town, and now the daily average number of deaths is eight. There is much

reason to fear that this will be an unhealthy season. After the evening services two men who have been promising inquirers for five or six months past, asked for baptism. I cannot doubt their sincerity, for they have already suffered a good deal of reproach from their neighbors, and particularly from their relations; still I fear they regard Christ more in the light of a great and wise Teacher, than as a Savior, exalted to give repentance and remission of sins. They evidently abhor idolatry, and perceive the superior worth of the Christian religion.

I quoted this passage, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," and explained the nature of that interior reformation which is wrought by the agency of the Holy Spirit—a reformation so great that it is called a *new man*, created in righteousness and true holiness. I appointed Thursday evening for a fourth examination.

11. Two interesting men and hopeful inquirers, spent several hours at the house to-day—they appear to be thoroughly convinced that bhoddism is a fable, and if I am not mistaken, the glorious gospel is making a salutary impression on their hearts. These men have not been inquirers long, but have been among our most powerful opposers. We had a prayer-meeting in the evening, at the close of which, one of the men mentioned on the 7th, again proposed himself for baptism—the other was expected, but is very ill with fever. The cholera and fever are prevailing to an alarming extent in almost every part of the town. In the most infected district, there is hardly a house in which some one has not died, and some houses are entirely desolate. Great numbers are fleeing from the city, mostly to Chittagong and Kyouk-phyoo.

19. Visited four friendly families in the evening, and spent about half an hour with each. They assented to all I had to urge in favor of one Eternal God, and of the only Mediator between God and man, but I fear it was more out of courtesy to me than from any solid conviction of the truth, and yet I can hardly doubt but that their faith in the relics and idols of Gaudama is shaken. As I was about leaving the last family, we heard a great outcry in the street at no great distance, and I supposed it was occasioned by the discovery of some thief—there were dozens of voices, of men, women, and children. I looked round

on the family, expecting an explanation, but no one spoke, and all looked serious, as if some calamity was just at the door. In two or three minutes the deafening cries, and the beating of bamboos on the houses and on the ground, died away, and all was silent. What is the meaning of this great noise and outcry, I inquired? The patriarch of the family very coolly replied, that some one in the vicinity had just been attacked with *cholera*. But what has that to do with this extraordinary uproar? I said. "It is to drive away the *nats* (demons) which are supposed to have a special agency in bringing this dreadful disease upon us," replied the old man, with a seriousness that indicated how strong his faith was in the prevailing superstition. I proposed going to the house, and half a dozen followed me. I found a strong muscular man 40 or 45 years old, lying on the floor, and rolling in the greatest agony, muttering a sort of prayer for help. The prospect of immediate death wrought so powerfully on his mind, that it was difficult to say which was greatest, his mental or his bodily suffering. His wife and children too, were weeping and smiting their breasts. The legs and arms of the poor man were cold as marble, and a clammy, cold sweat covered his whole body. It had not been above thirty minutes since the first attack, and yet the man was rapidly sinking. As soon as possible, I gave him the medicines usually prescribed, and in less than an hour he was comparatively free from pain, and rapidly recovering—the family and friends were wild with joy, and extravagant in their praise;—I could hardly keep them from doing acts of religious homage at my feet. The opportunity was peculiarly favorable, and I taught them the knowledge of God with great plainness. The cholera is truly a fearful disease, and the ignorance and superstition of the natives add much to its horrors. Very few who are attacked live more than 24 hours, and some die in two and three hours. Those who have been addicted to the use of opium, spirits, toddy (fermented palm juice), or have led profligate lives, are sure to die, if attacked with cholera. So also aged and feeble persons sink quickly to the grave.

23. Had visitors at the house nearly all day. One man who interested me most, was an intelligent and learned Burman from Ava. He left Ava seven

years ago, and is now established as a merchant in this town. Some few weeks since, he received a tract, and has read it through several times with increasing interest. The idea of a Supreme Being, who is subject to no ill, is free from all change, and withal is the Creator of all things visible and invisible, has shaken down the proudly reared temple of paganism, in which all his hopes for 38 years have centered. He sees the absurdity of those legends which tell of gods more numerous than the sands of the Ganges. He has not yet, however, any correct idea of the nature of sin, as he regards it more in the light of a misfortune, as an evil inseparable from human existence, than as a transgression of the divine law. Sin against God, is an idea as new to a Burman, as that God is eternal and unchangeable; and consequently repentance is a doctrine entirely foreign to his creed. On this, and collateral subjects, I explained till too weary to say more, and then gave this learned man a New Testament, and a copy of the Psalms.

28. Lord's-day. Was hardly able to get through with the morning services, as the fever was more severe than usual. Still I have reason to be thankful that I and my family are spared, while such multitudes are dying on every side of us. The daily average number of deaths by cholera has risen to twenty, and out of about thirty foreigners seven have died of fever within two months. All who can get away have left the place. All communication between the town and country, is now cut off, to prevent the cholera from spreading among the villages. This is not a good regulation, but the villagers themselves will allow of no intercourse, as they suppose the cholera contagious, though nothing, probably, is more absurd.

30. Five Mohammedans spent the whole afternoon with me. For several months they have professed to take an interest in examining the claims of the Christian religion. I had given them the New Testament, and some parts of the Old, in Burman and Hindustani, and they have occasionally called on me; though I fear with little benefit, as they appear to make no advances in that knowledge which is peculiar to the gospel. To-day I examined the claims and character of Christ as the only Savior, and urged that divinity was as essential as humanity in the accomplishment of that work for which

Christ came into the world—that allowing the Old and New Testaments to be divinely inspired writings, we might nigh as well deny the humanity of Christ as his divinity. Mohammedans will allow that Christ was a great prophet, that he was endowed with extraordinary wisdom, and taught the truth of God. I urged that if we did concede that Christ was a true prophet, and taught the truth of God, then we must allow his claim to divinity, for he not only allowed divine honors to be paid to him, but expressly taught that all men should honor the Son even as they honor the Father. Then again the example, doctrines, and precepts of Christ furnish the clearest evidence that he was the Lord from heaven. All except one acknowledged that this was a serious subject, and should not be disposed of in a light manner. One disputed vehemently. He would yield to every proposition except the Divinity of Christ—this, in his view, destroyed the unity of the Deity. I said, You must be aware that no one can believe more firmly than I do, that there is one only living and true God, and yet I as firmly believe in the Divinity of Christ; and so would you, if you should come to believe in the *atonement* for sin which he has made. I pointed out the gospel of John, and desired them to read, not as men who had a system to defend, but as men who had souls to be saved.

April 6. By the request of a respectable man, I went to preach in his house, but the heat was suffocating, and we went into the street, where mats were spread for the people, and a chair brought for me. The moon shone brilliantly, so that I could read the large Burman characters with ease. After preaching about thirty minutes, so many questions were asked, that it was quite impossible to pursue my subject further. Questions, however absurd, must be answered, and if they are not proposed too often, are useful in fixing the attention of the people. This evening I was overwhelmed. Many persons, however, remained silent and attentive, and perhaps have not heard in vain.

7. Preached in the same place again this evening to a still larger assembly, and with less interruption. When I closed the book, one man took up manfully on the side of Gaudama, and a discussion for nearly two hours followed. One man who had been a great opposer, occasionally threw in a

word to confirm the statements I made, and as he was a man of acknowledged ability in explaining the legends of Gaudama, my adversary forsook the sober field of argument, and began to ridicule and revile this heretic, as he called him. "You have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner." "Very well," replied my new ally, "I have reviled this religion and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Gaudama was a monkey, as that he was a god." Some of the people with rage at this bold assertion from one of their own learned men, put their fingers in their ears and went away—but still a large number listened to the very last. It was 11 o'clock at night.

13. Five of my most promising inquirers spent the greater part of the day in my study, asking questions, and listening to my explanations. They have abandoned the priests, pagodas, and idols, and regard the sacred books which they have revered for so many years, as a mere fabrication of lying legends. They asked many questions on the inspiration of the sacred scriptures:—how I knew that Moses, the Prophets and the Apostles, had written nothing but what was agreeable to the will of God; that is, whether they had not mixed up their own opinions and views along with the great doctrines which God had taught them? The origin of evil was brought up, and how it was possible to reconcile the existence of sin (or evil rather) with the perfections of a Being who is infinite in holiness, justice, goodness, and power. The doctrine of a crucified



Savior, or the substitution of Christ, was brought forward:—how it was possible for the claims of justice to be answered, if the innocent suffered for the guilty? was not repentance and reformation certain of the divine favor without the substitution of Christ? Many other questions were proposed, and all indicated a deeply serious turn of thinking. May God bless the instructions of this day. I am not aware of ever having felt so much of what I suppose must have been the emotions of the Apostle, when he exclaimed, "Who is sufficient for these things?" Who is able to unfold the deep things of God, in their just proportion, and in all their brightness and glory? These men are far above the common class. Two of them in particular possess intellects of the first order, and the chains of idolatry being broken, they are brought into a new and a boundless field of thought. The idol has fallen from his throne, and is ground to powder, and I can only pray that He, who has begun a good work in them, will carry it on till Christ be revealed in their hearts, the only hope of glory. One of these men is the interesting individual mentioned on the 23d of March. At that time I gave him a New Testament, and the Psalms of David. These he read day and night, and felt, he says, an indescribable anxiety to understand them, so that he could not refrain from reading to every one who called at his shop. After a few days some of his neighbors began to revile him as an apostate. He lived in a hired house, and the owner, a bigoted bloodist, was induced to join the opposition, and finally went so far as to require him to give up these books or leave the house. For one or two days he hesitated, and was much troubled, as he would incur considerable pecuniary loss by leaving the house; but at last he resolved to abandon it, and keep his books. A few days since he was offered 100 rupees to go to one of the monasteries and explain their sacred books for one month—this was a trick of the *pong-gees* to seduce him from the examination of the "new religion." Another monastery offered him 30 rupees a month for one or two years, if he would become a teacher of Pali. All these offers he has rejected that he may study the word of God, at least so I am informed by several who are acquainted with the facts. His understanding is greatly enlightened, and he evidently has much tenderness

of conscience, but still the great doctrines of Redemption through a crucified Savior he does not comprehend.

15. Yesterday and to-day, three of the disciples were attacked with cholera. The exertion in taking care of them, and the anxiety, have brought on my fever again. Mrs. K. and one of the children are ill with fever. Two more foreigners have just died; within three months, one third of all the foreigners here have been brought down to the grave.

Sometime since I thought of taking my family to Ramree or Sandoway, for a few weeks, but the interesting state of things relative to our work induced us to put it off, and now Mrs. K. is too ill to be removed. God alone is our refuge. The natives are falling like leaves in autumn, though I think a great proportion of those attacked will recover, and consequently that the cholera is less virulent than it was some days since.

16. Ko Bike informs me of several interesting inquirers that we did not know of before—it is only three or four weeks since they first began to examine the subject, and their attention was first arrested by one of our old inquirers. Thus God is able to raise up instruments to help on the great work of overturning the empire of darkness; and thus too, we see the expansive power of the gospel. I was much affected to learn the sudden death of one of our most persevering opposers. About nine o'clock last evening, he was attacked with cholera, and in three hours expired in great agony. Several men from a distant village, having heard that the cholera had subsided, came to the town, and called on me for books. More than two months ago they had received tracts of Mr. Comstock and me, when on our way to the old town of Arracan, and they have certainly read them with some attention, and now they wish to learn more of these things. I gave them a New Testament, and a volume of bound tracts.

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#### SEAM.

#### ANNUAL REPORT OF THE MISSION AT BANGKOK.

In March we published the report of this mission, brought down to the close of the year 1840. We have just received from Mr. Goddard his annual report, addressed to the Foreign

Secretary, for the year ending Dec. 1841; which reached the rooms too late for the annual report of the Board just published.

Yours of May 25th to the Siam Mission, was received on the 4th of Nov., and was the means of awakening new emotions of gratitude to our Heavenly Father, and of confirming our confidence in the Board, and the friends of missions in America. We certainly were rejoiced to hear of the harmony and Christian love which prevailed at the session of your Triennial Convention, and of the new impulse given to the cause of missions, whereby you were enabled to carry out more efficiently the work in which you are engaged. We feel thankful that you remembered our low estate, and sent us relief as soon as it was in your power. Had we been obliged to live long within the limits which the too scanty contributions of Christians had obliged you to set for us, the cause here would have suffered sadly. Every thing involving expense not absolutely necessary to our living here, would have been given up—our schools dismissed—and native assistants discontinued—our hired places of worship shut up—and the little which we can do with our own hands and tongues, would be all that could be attempted; nay, when attacked by severe disease, demanding, as the only remedy, a temporary removal from this climate, our labors would be cut short in the beginning, and we liberated from the trials of this life, because the means of securing that remedy were not within our reach. We desire to be thankful that the Lord has brought us into a large place. We now feel at liberty to adopt all proper means for the spread of the gospel, and we trust that with the addition which has been made to our allowance, we shall be able to avail ourselves of such assistance as will double our usefulness.

You have doubtless received at different times, accounts from the several members of the mission respecting the dealings of Providence with them. Still, as another year is now closing, it may not be uninteresting to receive a brief, connected account of those providences, and also of the feeble efforts which we have been able to put forth for the salvation of these perishing heathen. You may recollect that in our last annual report we were constrained to thank God that we could close the old and commence the new

year without the voice of sickness being heard among us,—and we were permitted to speak of the successful operation of plans for spreading the knowledge of the gospel to the most distant parts of the empire. But the suddenness with which our circumstances in those respects were changed, has shown us how frail is man, and how uncertain all his prospects. Br. Slafter, who at the close of the last year was absent, promulgating the gospel in different villages, soon returned, slightly unwell, and continued from week to week unable to attend to his missionary duties. About the last of January, br. Dean and sister Davenport were obliged to leave for Singapore on account of ill health. Immediately after their departure br. Slafter became dangerously ill, and continued to suffer severely, with occasional days or weeks of alleviation, until the 6th of April, when he quietly rested from his labors, and left a vacancy in our mission which cannot easily be filled. True we were all strengthened and encouraged by the grace of God bestowed on him during his protracted sickness, and by his peaceful departure. But though we mourn not for him, we mourn for ourselves thus deprived of such a fellow laborer, and for the heathen deprived of one to lead them in the way of life. For some time previous to his death Mrs. Goddard had been attacked by a similar disease, and at that time was very low; but a residence of two weeks on board a vessel then lying off the bar, did much for her restoration. The boat which went down to bring her and her family back, carried down br. Davenport and sister Dean to embark for Singapore—the former to join his family, and the latter in hopes of saving the life of her lovely little son. At that time sister Slafter, much reduced in health, was residing with Dr. Bradley, so that for a few days the mission premises were entirely deserted. As might be expected, the enemy was not idle during these days of interruption. A seller of opium took his position within our premises, and beguiled some of our domestics, and even some of the members of the church. He, however, was soon dislodged, and the sin was confessed with much apparent, and we hope sincere penitence, by the disciples who were entangled; still to this day we are not able to assure ourselves that some members of the church and others of

whom we were much encouraged, are not secretly connected with this unholy business. We are not without anxious fears lest one of the otherwise most promising and talented members of the church has to this time continued to hold some secret connection with this accursed thing—either using it himself or engaged in the traffic—and our fears on this subject have been one chief reason for deferring the reception of another person of good education and talents, who some months since requested to be united with us by baptism. We have no positive evidence in either of these cases—but occasional circumstances excite our fears. We thus see in how short a time the seeds of wickedness may be sown, but how long they will continue to send forth their noxious shoots, notwithstanding the most vigorous efforts to eradicate them. And it is impossible to estimate the injury which is liable to result from the shortest withdrawal of all the missionaries from any station. There is need of a constant watchfulness over all the affairs of a mission, and especially over the native disciples, of which persons in a Christian land can form little conception. The persons of whom we speak may be guilty of all that we fear, and still be really children of God—but if so, they are preparing for themselves bitter repentance—and may involve us in inextricable difficulties.\* A native convert is so weak in faith and Christian principle that he needs constant watching and assistance; he is like a bruised reed, which must not be broken, and smoking flax which is very liable to be quenched.

For a few days after the embarkation of Mrs. Dean on board ship, little Edward seemed to improve—but additional teeth coming on, he could not endure the irritation, and quietly slept in death. He was interred on the little island Singora, a short distance down from the head of the gulf. When Mrs. Dean arrived in Singapore she

found that her husband had already left on his return to this place, where he arrived on the 8th of May, somewhat improved in health, yet not so much as to admit of any very active engagement in missionary labor. Soon after his arrival the health of Mrs. Goddard again failed, and resort was again had to a residence on board a ship then lying off the bar. A voyage to China, or some cold climate, was recommended by the physician here as the only probable means of restoring her health, or prolonging her life. But the enfeebled state of the mission seemed to forbid the removal of more missionaries, and it pleased the Lord to bless the residence of two weeks on board ship to her partial restoration. She was able to return, and gradually improved in health. She has since experienced occasional attacks of disease, but at present her prospects are more encouraging. While she and her family with sister Slafter were on board ship, br. Dean was left to bear the burdens and responsibilities of the mission alone. Such having been our circumstances, the return of sister Dean and the arrival of br. and sister Jones on the 10th of June, was hailed with no small joy and thankfulness. We were then enabled again to assume somewhat the appearance of a mission. Still br. and sister Davenport were detained at Singapore on account of her illness. They arrived here Dec. 1st, enjoying comfortable health.

We feel thankful and encouraged that now, at the close of the year, we are all permitted to be together, and most of us able to engage in the duties of our station. Br. Dean's health has been feeble during the year, and at present some new symptoms give us reason to fear he may not labor long here. Thoughts have been entertained of his removal to China (where there now seem to be some small openings) as the only means of increasing and prolonging his usefulness. Sister Jones has suffered much from illness since her arrival—but the cool season has already done much for her restoration, and it is hoped that as she becomes accustomed to the climate her health will be good.

#### *Siamese department.*

Our missionary labors during the past year have of course been much interrupted. In the Siamese department, daily morning worship and regular services on the Sabbath have been

\* The laws against the use of opium are very severe, and a suspicion that we are in any way connected with the traffic, would be one of the surest means of bringing on us the displeasure of the king, and of shutting up the door of usefulness to this people. At present opium is not very extensively used in this kingdom, owing to the difficulty and danger of procuring it. The traffic in it on a small scale is very profitable, but must be conducted with the greatest secrecy. The place of opium is supplied by a kind of spirit distilled from rice, which is used in very great abundance.

sustained most of the time. The number of attendants has not been large, nor has any thing of special interest occurred in reference to the meetings. Tracts have been distributed, accompanied with conversation by Mrs. Slafter, to persons calling at our house, in considerable numbers daily. But there has been no one to go into the streets and lanes of the city, and carry the gospel to every man's door—much less to proclaim its glad tidings in the numerous distant villages of this empire. Since the arrival of br. Jones, his time has been fully occupied in the revision and publication of the scriptures, and the superintendence of the printing. This last office it is proposed that br. Jones retain for the present, as he will necessarily be very much confined at home to revise the scriptures and correct the proof sheets, and he hopes that by taking the entire superintendence of the printing, his own labors will not be very much increased, while br. Davenport will be left entirely free to engage in labors for spreading abroad the knowledge of the gospel. It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble and but little additional expense three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of dear br. Slafter. Since hearing of that event we doubt not every proper means will be used for our speedy relief.

In the printing office considerable has been done during the year to in-

crease the supply of Siamese type; and two editions of *The Seven Princes*, and of the *Golden Balance*, and one of the Gospel by Luke, have been published. The school has been continued under the care of sister Slafter. During the former part of the year it was very small, but more recently additional efforts have been made in its behalf with very encouraging success.

#### *Chinese department.*

In the Chinese department the daily morning and evening worship, and preaching on Sabbath morning, and prayer meeting at noon, have been continued. The meeting on Tuesday evening at the bazaar was continued until September, when, as few attended, it was discontinued. Since that time a meeting has been attended on Sabbath evening at the house of one of the disciples living at a distance from us, and on Wednesday at the house of another living still more distant in a different direction. Though our congregations are never large, our meetings often prove interesting, and we feel that the Savior verifies his promise to be in the midst, where two or three are met together in his name. Until September Keok Cheng, a teacher who has for some time been a member of the church, was employed exclusively as a missionary assistant. He daily visited the people at their homes, and distributed tracts, and conversed with any who were willing to hear. In these expeditions he was accompanied by br. Goddard, as often as circumstances would allow, and at other times he reported his proceedings daily. A considerable portion of these labors have been directed towards the agricultural portion of the people, dwelling in large numbers in the suburbs of the city. These visits are almost uniformly received with much politeness, and a tolerable degree of earnestness and determination on the part of the speaker to stick to the subject, usually secures good attention. It is no uncommon thing in these visits to see from six to a dozen persons attentively listening to the gospel for half an hour or more, occasionally asking questions, and at the close bowing the knee for the first time before the God of heaven, while prayer is offered on their behalf. We should not, however, draw more encouragement from these circumstances than is warranted. Much of this encouraging appearance results from the

natural politeness of the Chinese—they would be slow to treat disrespectfully a stranger, especially if he appears to be a person of knowledge and respectability. They almost universally assent to the truth of the gospel, and call it an excellent system;—but, alas! too often that is all—the power of the Divine Spirit is as necessary to convert a Chinese as an American. The influence of those labors, however, has been very manifest. The number of attendants on our meetings has been much increased, and many have been led to inquire—some we hope most seriously, respecting this new religion. The people have been more free to inquire of a fellow countryman than of a foreigner;—and his knowledge of christianity has generally enabled him to answer correctly.

#### *Distribution of tracts.*

We trust also our tracts have been distributed more discreetly than they otherwise could have been. They have not been given promiscuously to any who would receive them, but individuals have first been freely conversed with, the prominent points of the gospel explained, and then tracts have been left with those who can read, to complete what the living voice had begun.

We believe that this is the only way in which tracts can profitably be given to the Chinese. There are a large number who cannot read, to whom a tract would be useless. There is also a large class who can read, but do not very well understand what they read—this class comprehends by far the greatest proportion of readers. If a Christian tract is given to one of this class without any remark or explanation, he would probably read it through without even getting an idea of the subject of the tract. On the contrary, if the subject and some of the chief points are explained to them—and the proper names (which usually make much trouble, owing to the genius of the language) pointed out, they will read the tract with considerable profit. It is very easy to scatter abroad tracts, but to do it in a way likely to do good is a slow and difficult process. In the spring more than fifty junks from China were supplied with tracts.

In September it was found that the assistant had carelessly involved himself in debt to a considerable amount, and that some of his creditors were becoming impatient. It was therefore thought not advisable to continue him

in so public and responsible a station until he should liquidate his debts. He has since spent most of his time as a private teacher, still assisting in our meetings, and occasionally going abroad to labor among the people. We hope that before long, circumstances will render it expedient again to employ him in this interesting sphere of labor. Since he left this work br. Goddard has spent more time than formerly in visiting the people at their homes—and has met with a reasonable share of encouragement.

#### *Monthly concert of prayer.*

The monthly concert of prayer has been observed regularly on the first Sabbath of each month, with considerable interest; the contributions have amounted to \$29. Several persons have at different times requested baptism, but none have been received; three or four appear very well. We hope they have felt the power of divine love, and may ere long be permitted to enjoy the privileges of the church on earth, preparatory to the higher privileges of the church above.

#### *Condition of the school.*

The school has continued as usual. The scholars (eleven in number) have been more regular in their attendance than formerly. These, as well as the Siamese children, are instructed both in English and in their native tongue; they also attend our religious exercises, and receive Sabbath school instruction. One boy of considerable promise died very suddenly last July; he had received considerable instruction, and understood the plan of redemption tolerably well—but gave no evidence of conversion. While he had his reason he was very much alarmed at the thoughts of dying. This sudden providence threw an air of seriousness over the whole school, and several of the scholars for a time were led to attend to several of the external duties of religion. But we have no evidence of sincere repentance in reference to any of them. Beside this, br. Dean since his return has had a biblical or theological class, embracing two teachers who have been sometime members of the church, and another who professes to have hope in Christ and has requested baptism. They meet twice a week, and attend to the examination of subjects fitted to increase their knowledge of the bible. God grant that this small beginning may grow up into an institution for the education of

a native Chinese ministry, who shall carry out efficiently the work feebly begun by foreign missionaries.

#### *Printing department.*

During the past year small editions of the Gospel by Mark—the Inquirer's Guide—the Temperance Tract, and the Gospel Summary, have been published, besides a small vocabulary of Chinese and English by br. Dean. A tract of 170 pages entitled the Life of Christ, containing a connected history of both the works and the instructions of Jesus, has been prepared, and the blocks are now being cut. Considerable has also been done to prepare our Chinese metallic type for use. The types have been arranged in a convenient manner, and a large number have been added by casting the metallic blocks of uniform size, and having the word cut on its face by a block-cutter. This process is very slow, as only ten or twelve words can be cut in a day. But it is hoped that by adding a few words in this way, we shall be able to print the scriptures and other tracts. Were the fount complete, a person accustomed to the business would probably set the types in one day for as much as a block-cutter could cut on wood in a week—there would however be the labor of distributing them again, which is saved when the blocks are cut. Where printing is done by blocks, the tract must first be written out in a neat uniform hand on a paper ruled and cross-ruled to secure perfect uniformity—this is pasted on the face of the blocks, and dried, and then the paper rubs off, leaving the words on the block as a guide to the cutter. Now the metallic type can be set as fast as this copy of the tract can be written, leaving only the labor of distributing to set against that of cutting—or a day's work against a week; such, very nearly, would be the saving by using metallic types instead of cutting blocks. It should be added, that for every new tract new blocks must be procured from China, and are somewhat expensive. You have probably noticed the statements relative to Chinese metallic types, made in the last report of the Board of the General Assembly. You may think it worthy the consideration of our Board whether we also ought not to be furnished with a fount of that mould. We think there was a mistake in the calculations relative to the size of the bible printed with such type. The edition of Morrison's translation

now in use contains 5,398 royal octavo pages; with Dyer's types we could print it on 3960 pages of the same size, and with the Paris types in 2550 pages. The Paris type is about as small as we often print with blocks: the bible could probably be printed on 2000 pages, with very fair plain characters, with blocks, but the expense of labor would be immense. The Paris type is regarded by the Chinese as tolerably fair. If it is not likely to be considerably improved within a few years, we think it would be economy to procure a fount immediately. The types might be cast in America, and sent us—or, which would be better, the matrices sent, and the types cast here, as may be most convenient.\*

#### *Need of additional laborers.*

After what has been said, little needs be added relative to the importance of additional laborers in the Chinese department. It has been stated that br. Dean's health is very precarious; should he continue here, he has little prospect of being able to engage largely in missionary labors;—should he remove to a colder climate, the result is known only to Him who rules all things according to the counsel of His own will. The health of Mrs. Goddard is also precarious; but supposing she shall be able to endure this climate, Mr. Goddard, without additional fellow laborers, will be drawn away almost entirely from the work to which he was originally appointed, and for which he has thus far chiefly labored to prepare himself. If therefore the Board still wish him to labor according to his original appointment, they will of course relieve him as soon as possible from the pressure of other duties, by sending appropriate laborers to perform those duties. We think two additional laborers necessary to the prosperity of this mission, and we doubt whether they can be sent to a more promising field. The way is open and prepared—the field abundantly large, and we have those here who will assist much, if any one will come and superintend their labors. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish

\* There is a great difference in the frequency of occurrence of different Chinese words. Of some, four or five types are sufficient for a fount, of others as many hundreds are needed. There is a list stating the proper number for each word—by the help of which a fount might be cast in America. Still, without the matrices we should often be liable to be out of sorts.

the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life.

We trust that you and the friends of missions generally, will remember to pray constantly for us, that we may be enabled to fill up the short measure of our days in the fear of the Lord, and before we are called away from our labors may be instrumental in guiding some souls in the way of life. O, that we may learn wisdom, not only from his dealings with us, but also those with our brethren of the other mission\* in removing dear sister Johnson almost immediately after her arrival, and in laying br. French on a bed of protracted sickness, from which he can scarcely have any hopes of rising up. Surely we have been abundantly admonished of our frailty. God grant that we may so number our days as to apply our hearts to wisdom. Let our friends in America also remember they have but a short time to pray for us, or to send us assistance. We look forward on the year now about to commence, but who will see its close we know not.

#### LETTER FROM MR. GODDARD.

The following letter from Mr. Goddard, dated five days later than the above, gives some additional particulars respecting the condition of the mission, of an interesting character.

#### *Change of employment.*

Although the report of the mission has just been forwarded to you, it may not be amiss for me to send a few lines to notice more fully some points referred to in that document, and also to give a little account of my labors since. I have hitherto devoted my time and strength chiefly to study, in reference to the primary object of my appointment. I have for some time felt in doubt whether in the present state of the mission I did right in so doing. My mind was most tried as the cold season approached,—the best season for study—and also the best for active labors. Close application to study during this season would do much for my literary advancement. On the other hand, no missionary work of consequence was going on—the number of attendants on our meetings was, as might be expected, constantly diminishing; and several of the disciples were becoming irregular in their attendance. Providence, however,

seemed to decide for me respecting duty in this case. I began to feel the effects of protracted study upon my health in such manner as to admonish me plainly to change, for a time, my occupation. I have therefore recently made study rather a secondary business, and have given myself up more to visiting. I have been accompanied sometimes by the old assistant, and sometimes by my teacher, who has for some time professed faith and hope in Jesus—he gives tolerable evidence of conversion, and perhaps may be admitted to the church before long.

#### *Visit to the interior.*

I have now just returned from a visit to Lengkeachoo—and Lacouchirsee. The former is a compact Chinese village, on the bank of Ta-Chiu river near its mouth, distant from Bangkok about eight hours ride in the boat with favorable tides. The village contains 1500 or 2000 men—who are more commonly settled in families than is usual among the Chinese. Their wives of course are Siamese, but usually talk Chinese tolerably well; some seemed to comprehend religious conversation quite as readily as their husbands. The children are very numerous; but few of them are learning to read. All the houses were visited once, and many of them the second time, and the people when found at home were conversed with. A considerable number would usually follow from house to house, and thus repeatedly listen to the messages of the gospel. Tracts were given to those who could read, of whom there were found to be a goodly number. A few individuals manifested a very interesting spirit of inquiry—especially two or three aged persons, who received tracts gladly and carefully read them, and afterwards came with a multitude of inquiries respecting the meaning of various passages. God grant that the call which they have thus received at the eleventh hour, may be effectual in bringing them into the vineyard, that they may not fail of the reward.

Having completed our visit at Lengkeachoo, we proceeded up the river by moonlight, and in one hour arrived at Ta-Chiu, a large village of both Siamese and Chinese, containing perhaps from seven to ten hundred of the latter. Passing this village, in four hours more we arrived at Lacouchirsee. This is a large territory containing about thirty sugar mills, separated

\* A. B. C. F. M.

from each other by different, but no very great distances up and down the river. These mills employ each about 150 men, Chinese. Time and other circumstances allowed a visit to only six of these mills. Whenever a few individuals were found, whether within some of the buildings, or in the fields, conversation or the reading of some tract was commenced, and other persons near would gather round; thus ten or fifteen persons would listen to the gospel ten or fifteen minutes, and then receive tracts. From six to ten such positions were usually taken within the premises of each mill, and the same persons would often be present at different times. As might be expected, some would laugh, and some dispute loudly; others would attempt to express in their own language, what they conceived to be the import of the message communicated to them. Their first opinion usually was, that we came to exhort them to be good—when informed that we had a further end in view, and wished to direct them to a Savior crucified, they concluded we were Catholics; when informed that we were not, they usually were unable to form any further opinion about us, and quietly allowed

us to explain for ourselves, the truths which we came to promulgate. But there were still a few other persons who would listen with attention, and in their inquiries manifest a docile spirit, and seemed anxious to know the truth.

Whether any have received sufficient knowledge of the Savior to guide their feet in the way of life, is known only to Him who searcheth all hearts. It is intended to revisit these places often, especially the former, and perhaps make it an out-station; that what has been done may not be lost, but by the blessing of God, be the beginning of a flourishing church there.

In the above tour I was accompanied by the old assistant, who was a very great help. We went in our little family boat. Though entirely defenceless and exposed to danger, we were preserved by our merciful Parent from all harm, and experienced much of his goodness.

With regard to my own knowledge of the language, sometimes I found what I said to be readily understood, and at other times it was scarcely understood at all. I am very far from being master of the language; yet I am not discouraged—I have gotten on as well as I ever expected.

## Miscellany.

### THE MISSIONARY AT HOME.

The following communication, we suppose, was not intended for publication, and yet we are inclined to think that justice, both to our missionaries and to the friends of missions, requires that it should be given to the public. The work of foreign missions is not an undertaking that lasts but for a year only; it is one that must be prosecuted, probably, for many generations. It hence becomes very important that none but the most just and sober views be taken concerning the enterprise.

The communication was made to a member of the Board, from whom we have solicited it for publication, and we commend it to the prayerful attention of our readers, beseeching them to remember the injunction of the apostle:—"That there may be an equality."

"Have you no romantic ideas," a friend once asked me, "in respect to missions?" I should like to put this question back to the christian public. I think very romantic

ideas are entertained on almost every subject connected with missions.

I recollect a man, much in debt, who, on being made governor of one of the western States, remarked, "Now that I have become governor, every body seems to think I have come into possession, all at once, of as much money as they could wish me to have." So, as soon as a man becomes a missionary, many seem to suppose him all at once possessed of every imaginable good quality that their affectionate hearts wish him to have. This is romantic. It is grasping at an end without the intervention of adequate means. They should remember "*Coelum, non animum, mutant, qui trans mare currunt.*" The consequence is, that no sooner do missionaries show themselves possessed of "like passions with other men," than these same people fly off at a tangent to their former views.

Missionaries are just such people as their brethren; neither better nor worse; and as such they ought to be contemplated. Those that become missionaries have their charac-



ters usually both formed and developed before they leave their country, and it will be found a good general rule, that whatever trait of character was prominent in an individual before leaving his country, will be prominent in his character through life.

Again, when a man goes on a mission, some extravagant ideas of his self-denial are often entertained. But it should be borne in mind that a missionary does not go forth to seek trials; not like Simon Stylites, to exhibit himself and his self-inflicted tortures, but to labor for the good of others, with the expectation of bearing whatever trials may be providentially thrown in his way while pursuing these labors. So far as circumstances will allow, he will eat like other people, be clothed like other people, and live in a house like other people. He will no more think that he ought to live like the dirty, half-clothed and half-housed natives, than a minister in New York or Boston would think it necessary for him to live like the degraded and wretched inhabitants of some of its lanes and alleys. The plan of living like the natives in the East, has been tried, and abandoned. Nothing degrades a missionary so much in the estimation of the natives as to see him come down to their barbarous habits. They would, rightly enough, much rather come up to him, than have him come down to them. It gives them tenfold more pleasure to be allowed a chair with the teacher, than for the teacher to sit down on the floor with them.

Were I at home, I should tell the people that they must expect to support their missionaries just as they support their ministers. Those that live in civilized society, must have a support to enable them to live like civilized people. Neither Christianity nor reason requires that it should be otherwise. With those that go to live among barbarians in their own forests and jungles, where the comforts of civilized life are not to be obtained, the case is different; and their support must be regulated, in a great measure, by the individual's statement of what he requires; for sure I am, that putting piety out of the question, such sacrifices will rarely be made for the love of money by any well-educated persons, and Boards are recreant to their trust if they send out "an ignorant set of men." Romantic ideas on this point have led to a very general impression that missionaries live on very small salaries. Would that they could. Those in India, at least, have not learned to live without expending much money. Besides an allowance for each child and extra expenses, you know I receive about six hundred dollars a year; and I found, on balancing my accounts twelve

months ago, that I had saved *two* rupees in *ten* years. I am fully persuaded that I could live much more comfortable on half the money as a minister in a New England village, than I can on the whole in this country. Lest it be thought that my style of living is too expensive, or that I have acquired some species of property or another, some particulars shall be specified on these points. In this country the cooking is necessarily always done out of the house, and a cook is much more necessary here than in America—I hire a cook. Mrs. M. could take care of her baby herself, as many mothers do in America, and as she did when she took our children home, but then she could not attend to her school twice a day as she now does, and therefore to enable her to discharge a public duty, we put ourselves to a private expense, and hire a Burman girl to assist in nursing the child. Thugs that have been transported to this coast, are hired out by government for low wages, and I hire one to take care of the goats, cut wood, and work in the garden. Such is my establishment of servants, and it is precisely the same as br. H.'s was; and only differed from br. B.'s in that Mrs. B. having more children, she hired two girls; and is the same as br. W.'s, excepting that Mrs. W. having no children, has no girl. These will not be suspected of extravagance by those that know them. Our clothing is principally cotton, and the presents of clothing that are occasionally sent us, are usually of a finer quality than what we purchase for ourselves. In respect to furniture, all that I have bought in the eleven years that I have been in the country is one bedstead, one cot, two plain chests of drawers, two tables, one light stand, two book cases, one set of book shelves one wash-stand, eight chairs, three small chairs for children, and two small cots for children. Books I have purchased to some extent, but I have not so many now as most of the poorest Baptist ministers have in America. Most of the valuable books I use, belong to the Board. Were I to leave the mission, I should not have a Hebrew or Greek Lexicon, a Greek Grammar (except Stuart's) or even an English Dictionary. To be more definite—I find I have purchased books to the amount of six hundred and seventeen rupees in the eleven years, giving a mean of about *fifty-six* rupees annually. This, however, includes one hundred and eighty-six for Burman books, some of which I have given away, some the rats have devoured, and the remainder are of very little value. It also includes what I have paid for periodicals, most of which are of no value after being

read, and many of the other books are completely worn out, so that my books would not sell for a third of what I paid for them. I am not aware of having purchased any other property, excepting goats to the amount of 24 rs. 8 an. I have no horse, no carriage. I do all my travelling on foot, except the little that I go in boats, though I might do most of it on horse-back as domestic missionaries do in America. I had a watch which I bought with my own earnings many years before leaving America, but sold it sometime ago, with the hope of getting a better one; yet, when Mr. H. about to depart for America, offered me his, I felt utterly unable to purchase it, and we have no watch to this day; Mrs. M. making the best guess she can for the regulation of her school. I told her when she went to America, to get one, but she came back without, saying she could not get one without borrowing the money. We endeavored for several years before Mrs. M. took our children to America, to save a little money to pay their passage whenever it should be necessary for them to go, yet we had not enough for the homeward passage when she started. To incur as little expense as possible, she took no help whatever; and alone, with very indifferent health, undertook the charge of three small children, one only three months old, for a voyage half round the globe. Was this like "pampered people?" Was this "the style of Eastern princes?" The Lord carried her through, and she met with kind christian friends who made her many very substantial presents. In such circumstances you may be assured we should economize as much as possible, and now, after every effort, we just find ourselves out of debt, and feel very thankful for that.

Expenses not covered by the allowance, are "building, house-rent, medical charges, and postage." For the last five years and a half the mean annual expense of roofing and repairs to the house and premises that I occupy, has been about *thirty-five* rupees; and the mean of the medical charges for the same time has been about *three*, exclusive of a Hebrew bible that I was allowed to present the physician that attended my family from the mission library. There remains the first cost of the house to be taken into the account, which was three hundred rupees, and it will last about ten years from the time it was purchased; so *thirty* rupees a year more must be added to the above to give the whole extra expenses, which makes an aggregate of about *sixty-eight* rupees. On the other hand our subscription to the Tavoy Missionary Society amounts annually to *sixty* rupees; we pro-

vide lights for evening worship (no small tax at present) and bread and wine for communion. One year I fenced in the compound, and had gates made at considerable expense; another I dug a well, both at my own expense, though they are legitimate charges to the Board. Add to this we are always doing something to advance the people in civilization. At one time I supported a Karen in town while studying medicine; and last year, a leprous Karen at an expense of three rupees a month, where he could obtain medical aid. Thus it appears, that I pay back to the Board *about* all the extra expenses for which I draw,\* and incur some additional ones from which ministers at home are exempt, but which are almost *necessary* here. Were the Board to narrow down the allowance till the missionaries could not contribute to the little Societies here, the Board themselves would be the losers, for in the Society to which I contribute, there are few Baptist members besides the missionaries, and were they to withdraw their subscription the Society would be extinct at once, and several hundred rupees a year would be lost to the funds of the Board. Again, though some of us can, and do, pay back to the mission our extra expenses in this indirect way, the rule to make all do so would not be equitable, because in some places they are much more than in others.

Of the extra expense of travelling, no mean annual estimate can be made, as it depends on the nature of the work to which the missionary is appointed. Some are not necessitated to travel at all; while others are required to be itinerating all the time they are laboring among the people of their charge. When I travel, according as I am going a short or long distance, I take from three to five men to carry my baggage and provision, one of whom does little more than cook my rice and curry when I stop; thus my travelling charge to the mission varies from *forty-five* to *seventy-five* cents a day. Others may think they can travel cheaper; perhaps they can; I shall rejoice to see them come and try. With my system, which by the way is not a very pampered one, this is really the best I know how to do, though I have had much experience on the subject, and more anxiety.

\* The extra expenses here referred to are for building, house-rent, medical charges, and postage, as before-mentioned.

**ANNUAL RECEIPTS OF BENEVOLENT AND RELIGIOUS SOCIETIES.**

The following list of societies, with the income of each, is taken from the London Missionary Register. Some corrections have been made in the receipts of societies in this country, and some few societies have been added. In changing the pounds sterling of the Register to dollars and cents, the former has been reckoned at \$4.87.

The list it will be seen is not complete, either as it regards this country or the continent of Europe. Were the deficiencies supplied, which we have not the means at hand of doing, the sum total would probably be equal to \$6,000,000.

It is a question of some practical importance to those who conduct our religious and benevolent institutions, whether the people who contribute to them have reached the maximum of their ability; for it would be both unjust and cruel to urge any one to give beyond the measure of his ability. The question, it is admitted, is a difficult one to settle. Still it may be decided, we think, with some degree of moral certainty; and the first step in the process is to ascertain what the people have given. The table which we here submit, by an approximate view, furnishes an answer to that inquiry. The next inquiry would be, what is the ability of the people! which we shall pursue hereafter.

**Anti-Slavery.**

	Year.	Income.
British and Foreign,	1840-41	\$19,530
<i>Bible.</i>		
American,	1840-41	120,098
Amer. and For., (Baptist),	1840-41	26,578
British and Foreign,	1840-41	491,413
Edinburgh,	1840-41	14,105
French Protestant,	1840-41	4,404
French and Foreign,	1840-41	20,256
Hibernian,	1840-41	22,046
Merchant Seamen's,	1840-41	3,737
Naval and Military,	1840-41	16,062
Trinitarian,	1840-41	12,885

**Education.**

American,	1840-41	63,771
Amer. Presbyterian Board,	1840-41	19,984
Northern Baptist,	1841	6,440
Amer. Sunday School,	1840-41	70,492
British and Foreign School,	1840-41	27,816
Eastern Female Education,	1840-41	8,098
Home and Colonial Inf. Sch.,	1840-41	9,241
Irish Sunday School,	1840-41	13,119
Ladies' Hibern. Fem. School,	1840-41	10,649
Ladies' Negro-child. Educa.,	1840-41	7,883
National Education,	1839-40	91,329
Newfoundland School,	1840-41	20,119
Sunday School Union,	1840-41	52,465
New England S. Sch. Union,	1841	8,914

**Jews'.**

London,	1840-41	118,382
Church-of-Scotland,	1840-41	17,411

**Missionary.**

Am. Board, (Congregational),	1840-41	235,189
American Baptist,	1840-41	56,948
American Episcopal,	1840-41	23,864
American Methodist,	1840-41	141,363
American Presbyterian,	1840-41	67,775
American Baptist Home,	1841	43,903
Baptist,	1840-41	129,285
Baptist, (General),	1840-41	11,011
Berlin,	1839-40	13,656
Church,	1840-41	443,638
Church-of-Scotland,	1840-41	40,329
Dresden,	1839-40	5,573
French Protestant,	1840-41	1,724
German Evangelical,	1839-40	23,910
Glasgow African,	1840-41	7,997
Gospel-Propagation,	1840	321,133
Hamburg,	1839-40	3,199
Lausanne,	1839-40	3,616
London,	1840-41	388,488
Netherlands,	1839-40	33,930
Scottish,	1840-41	13,317
United Brethren,	1840	71,715
Wesleyan,	1840-41	437,384

**Seamen's.**

American Seamen's Friend,	1840-41	41,982
British and Foreign Sailor's,	1840-41	12,830
Destitute Sailors' Asylum,	1840-41	4,651
Destitute Sailors' Home,	1840-41	29,900
Episcopal Floating-Church,	1840-41	1,794

**Tract and Book.**

American Tract,	1840-41	99,994
American Baptist Publication,	1841	10,667
American Boston Tract,	1840-41	22,696
Church-of-England Tract,	1840-41	2,077
French Protestant Tract,	1840-41	4,788
Irish Tract and Book,	1839-40	14,666
Prayer, Book and Homily,	1840-41	13,971
Religious Tract,	1840-41	280,429

**Miscellaneous.**

Aborigines Protection,	1840-41	1,940
African Civilization,	1839	5,167
American Colonization,	1840-41	59,194
British and For. Temperance,	1840-41	2,693
Christian Instruction,	1840-41	6,172
Christian Knowledge,	1840-41	435,325
Church Pa-toral Aid,	1840-41	93,379
Clerical Aid,	1840-41	37,917
Colonial Church,	1840-41	8,428
District Visiting,	1840-41	2,229
Foreign Aid,	1840-41	6,197
Hibernian, (London),	1840-41	45,677
Irish Soc. of Lond. & Dublin,	1840-41	20,015
Irish Scripture Reader's,	1840-41	12,368
London City Mission,	1840-41	23,390
Lord's-Day Observance,	1840-41	4,140
New Brit. and For. Temp.,	1840-41	15,959
Peace,	1840-41	7,660
Retormation,	1840-41	8,462
Suppression of Intemperance,	1840-41	3,971

**\$5,1747,00**

The amount expended by American Christians, according to the above estimate, is 1,125,752.

The whole amount expended upon foreign missions by Christians in Europe and America, according to Harris, by an estimate submitted in the "Great Commission," just published, is \$2,515,630; of this sum, 522,662 is expended by missionary societies in this country.

## THE GREAT COMMISSION.

*The Great Commission, or the Christian Church constituted and charged to convey the Gospel to the World, by the Rev. John Harris, D. D., President of Chesnut College, author of "Mammon," the "Great Teacher," &c., with an introductory essay by William R. Williams, D. D., Pastor of the Amity street church, New York.*

We can scarcely do a better service to the cause of missions than by calling the attention of our readers to this excellent treatise, just published by Messrs. Gould, Kendall & Lincoln, of this city. The work is in the highest sense missionary in its character. The plan of the author is—

1. To show the theory of Christian instrumentalities—that this theory is prescribed, and made imperative by the word of God; 2. To show the benefits of Christian Missions, with a view of enforcing their claims; 3. To exhibit the various sources of encouragement—historical and political, moral, ecclesiastical and evangelical; 4. To answer objections; 5. To ascertain defects; and 6. To enforce the principal motives which should induce to an entire devotedness to the great object of the missionary enterprise.

This effort was elicited from the talented author, in part, by the offer of two hundred guineas, by a few friends of the missionary enterprise in Scotland, connected with the Scottish establishment, for the best, and another prize of fifty guineas for the second best essay, on "The duty, privilege, and encouragements of Christians to send the gospel of salvation to the unenlightened nations of the earth."

The introductory essay, by which the work of Mr. Harris is introduced to the American public, discusses various points pertaining to the missionary enterprise, not embraced by the author, and is a valuable addition.

Nothing has pleased us more in this book, than its truly evangelical character—its exact conformity to the scripture idea. We give, as a specimen of the author's style and manner of illustration, the following extract, taken from the first head, under which he labors throughout to show, that the Christian church was "constructed expressly to embody and diffuse the influence of the cross."

How shall the Gospel commence its operations on man—*individually or socially*? Civilization commonly begins with man in his social capacity, by giving laws to a community; expecting that they will gradually impart their appropriate influence to each of its individual members. But Christianity contemplates man, in the first place, *in his individual capacity*. For,

besides the fact of his personal responsibility to God, his reception of it, as far as human authority is concerned, is perfectly voluntary. The Gospel, therefore, proceeds on the supposition that only a single member of a whole community may embrace it; and by addressing men at first in their individual capacity, it saves that single member; whereas, had his salvation been suspended on the will of the community, it would have been made impossible, owing to their rejection of the gospel. Besides which, Christianity proceeds on the supposition so often realized, that it may only have a solitary agent to convey its message to a whole community; and that in the midst of that community he may long labor single-handed and alone. It begins with the individual, therefore, that it may advance to the society. In order to the cohesion and polarity of the globe, every atom of which it is composed is, in its separate capacity, possessed of polarity and attraction. And in order to the ultimate evangelization of the world, the gospel operates, as it advances, on each of its component parts.

And, here, be it carefully remarked, that the doctrine of the Cross triumphs, not in the same way as other kinds of truth produce their results—by its mere fitness to convince the judgment, and approve itself to the mind. We believe, indeed, that the Gospel has this fitness; that light is not more suited to the eye, than the entire system of evangelical truth is adapted to the original principles of human nature. And we believe that, owing to this inherent adaptation alone, the Gospel can produce the mightiest civil and social results, without the aid of any special supernatural influence. And we believe that, because of this inherent adaptation, it is that God employs it to produce the great spiritual result of regeneration. But, then, we believe that in the production of this result, its mere adaptation alone would leave it quite impotent; that here it encounters a kind and a degree of resistance which renders a Divine Agency indispensable; that here the influence of the Spirit comes into operation; and that on this account it is called "the power of God," because God alone renders it powerful to salvation. Hence, also, "faith" is termed "the gift of God." And God is represented as "opening the heart to receive the word." Still, the Spirit of God is pleased to produce the effect through the medium of the truth; and hence the Apostle Peter represents Christians as those who "have purified their souls in obeying the truth through the Spirit." Most impressively, too, is the same combination implied in the com-

mand of Christ "to hear what the Spirit saith;" although he himself was the speaker. Reminding us that this is emphatically the dispensation of the Third Person in the Glorious Trinity; that every voice in the

church—even the voice of Christ himself—is in a sense subordinate to the Spirit, and can be heard with salutary effect only as the Spirit repeats it, and conveys it into the soul.

## Baptist General Convention for Foreign Missions.

### Recent Intelligence.

**SIAM.**—A letter has been received from Mr. Dean, dated ship "Kusrovia," Siam Gulf, 10° N. lat., Feb. 14, 1842, which gives information, that in consequence of ill health, he had been compelled to leave Siam, and that he was on his way to China, by way of Singapore. Having expressed his feelings of regret on leaving, Mr. Dean adds :—

We still feel happy in the prospect of employing the knowledge we have of the language for the good of the Chinese. During the few years I have been in Siam, it has been my privilege to baptize sixteen Chinese, one of whom has died in the hope of heaven, and the remaining fifteen are now living in the fellowship of the church. Two of these are now with us, with the prospect of affording us aid in introducing the gospel to their countrymen wherever we may be located.

With the continuance of br. Goddard's health and other circumstances now existing, this department of the mission is in an encouraging condition, and we pray the Lord of the harvest to send forth more laborers into this field, and to bless abundantly the labors of those already there. We know of no place that better answers our ideas of a field for missionary labor than Siam, and we know of no place where we should prefer to spend our remaining days, provided we had the prospect of enjoying as comfortable health as most who reside there. The officers of government know our object, and still place no obstacles in our way, but continue to demean themselves as our personal friends. The people are friendly and accessible, and considerable religious knowledge has been communicated by means of personal instruction and the use of books.

It is our desire to labor for the salvation of the people to whom we have devoted our lives, and we hope ever to be willing to labor in that way that will promise the most good. From the

trial we have made of the climate of China, on a former occasion, we have reason to expect a decided improvement of health, and from what we now know of the prospects, we have reason to hope for an encouraging location among that people; but the results, in both respects, remain to be proved by an experiment. Our present expectation is to proceed by an early opportunity from Singapore to China, leaving our location to be determined, after receiving instructions from the Board; while, in the interim, we shall endeavor to employ ourselves and the native brethren with us, as we have opportunity, in efforts to advance the cause of christianity.

A postscript to this letter is dated Singapore Feb. 22, in which Mr. D. says, we arrived here yesterday with improved health.

**MACAO.**—Several communications have been received within a few days from Mr. Shuck, among which is his journal brought down to January 22, 1842, extracts from which will appear in our next.

Under date of Jan. 14, Mr. Shuck gives the following account of a baptism :

Capt. T. Rogers, commander of the ship "Henry Pratt," of six hundred tons, belonging to the port of Philadelphia, arrived in China about three months ago, and has been a frequent visiter at our house, our table, and our altar. I met with him in China during two of his former voyages. He is a man of intelligence, and of enlightened and warm-hearted piety, and has been an influential member of the Presbyterian church for fourteen years. About four weeks since, he made some inquiries of me regarding the Baptists, and from some *casual* observations which I then made, he told me he should like to examine the subject. I said but little to him, referring him to the bible, and furnished him with Carson and Cox, Jewett, Ripley

and Hague, which books he took, and went on board his ship. In a day or two afterwards I went to Canton. I was absent two or three weeks, during which time I heard nothing from him, but on my return I found a well written letter, stating his views of divine truth, &c., and also that he had made candid, thorough, and prayerful investigation of the subject; and that he had been brought to the full persuasion, that the New Testament teaches only the immersion of believers to be Christian baptism.

The result of his inquiries was, that he came to the conclusion to obey the Savior whom he loved, and to be baptized in China, and definitely applied to me to baptize him. He said his ship was his church, while he commanded her, and that he preferred to be baptized in the great long boat of the ship, in presence of his officers and crew, whom he had so often taught to repent and believe. On the 5th inst., therefore, we repaired on board, and I found that the long boat would admirably answer every purpose of a wide, deep, and beautiful tank. After appropriate services in presence of the officers and crew, and others, we both went down into the water, and I baptized him in the name of the Father, Son, and Holy Ghost, in the long boat, as she floated, full of water, along side the ship. The day was one of the calmest and most lovely that I have ever witnessed in Macao Roads. To all, the scene was novel and interesting, and to myself especially, it was one of peculiar and prayerful gratification. Capt. Rogers himself enjoyed to the full, the answer of a good conscience toward God, and is still going on his way rejoicing. He joined Mrs. Shuck, Mr. Roberts and myself, on last Sabbath, in commemorating the Savior's dying love.

My labors among the Chinese, (continues Mr. Shuck,) were never so interesting as at the present time. I preached to nine different Chinese congregations last Sabbath, varying from 10 to 70 persons, besides holding Chinese services in my own house, and administering the Lord's supper. My main business is, publicly, and from house to house, to teach and to preach Jesus Christ among the people. I have the strongest encouragement to believe that the Holy Spirit is operating upon the heart of a most interesting and literary native. He and I had

private reading the scriptures and prayer to-day; we knelt together before the throne, and after I had concluded, he also prayed. He has long been under my instruction. Oh! for more faith, and for the influences of the Holy Ghost!

On the 1st of Feb. Mr. S. wrote again, in which he takes a very kind notice of Rev. Issachar J. Roberts, formerly of the Roberts Fund Society, and supposed by Mr. Shuck at the time he wrote, to be still a missionary of that Society, but who is now a missionary of the Baptist Board. From the last mentioned, we make the following quotations, from which it will appear that a change in the location of the mission at Macao is contemplated.

Mr. Roberts will proceed to Hong-kong very shortly to locate, and I think it quite advisable that he should do so, as that place now offers many facilities over Macao, and it is only forty miles distant. I think that we shall be able, soon, to commence an encouraging plan of operations in that place.

Mr. Shuck mentions the arrival in Macao, of Mr. and Mrs. McBryde of the Presbyterian Board; that his family were in usual health, and that his own was never better.

**CHEROKEES.**—Mr. Jones arrived in the Cherokee country, at their new location west of the Mississippi, on the 25th of June, 1841. His residence is in Delaware Town, the immediate vicinity of the capital. Under date of March 29, he writes as follows :

We have great cause for thankfulness for the signal mercies of God towards us. We have been favored with an extraordinary share of health. The hot and sickly season last summer and fall passed without any sickness in our family. The winter has also passed without any symptoms of what is called the winter fever, which is often very fatal. The general health of the country has been better than it was ever known before; while the country left by the Cherokees has become a scene of sickness and death. The Lord continues to favor our feeble efforts for the advancement of his cause. Many are turning to the Lord, especially among the people from the mountains. One hundred and forty-five have been baptized since our arrival, and a considerable number more are expected soon.

In regard to schools we are able

lo. do. do., Oliver St. For. Miss. Soc., John R. Ludlow treas., 1000,00	
lo. do. do., Oliver St. Fem. For. Miss. Soc., Mrs. Thos. Purser tr., per Mrs. S. C. Bleecker, 250,28	
lo. do. do., Oliver St. Bur. School Soc., for support of school under the care of Mrs. Wade, 60,75	
	1311,03
lo. do. do., Amity St. ch., Thomas H. Maghee tr., per H. P. Freeman,	
For Burman Mission, 2,25	
" general fund, 422,67	
	424,92
taten Island, 1st Bap. ch., per Rev. Samuel White, 10,00	
tego Co., Bap. ch., per D. Mc Carnick, 2,50	
skfield and Alabama, Bap. church 11,50	
'aion, Bap. ch. 5,00	
rburn, Stephen Owen 5,00	
tion, 1st Bap. ch. 4,00	
per Bennett, Backus, and Hawley, 28,00	
Foodville, Bap. ch., per A. C. Wood, 1,00	
lamilton, students in Lit. and Theol. Inst. 3,00	
lo., D. P. Margott 1,00	
	4,00
L. Lawrence Bap. Conven., Roy- al Polly tr., per Rev. S. H. Cone, 59,22	
uffalo Association 74,22	
agelica, Bap. ch. 3,22	
attaraugus Association 39,55	
riendship Fem. Miss. Soc., (and gold beads,) 17,00	
per Rev. John F. Bliss, 133,99	
rooklyn, 1st Bap. ch., per A. Lewis, 50,00	
ennessee River Association, Nathaniel Coe tr., 32,79	
per William Colgate, 82,79	
uffalo, Bap. ch., per Elisha Hay- ward, 50,00	
orth Brookfield, 2d Bap. ch., per Rev. J. H. Rasco, 15,00	
rooklyn, 1st Bap. Fem. For. Miss. Soc., per Rev. J. L. Hodge, 160,81	
do. East, Bap. Fem. For. Miss. Soc., Jane Tubont tr., per Rev. E. E. L. Taylor, 102,00	
roy, 1st Bap. ch., monthly con- cert, 18,00	
Young Men's Foreign Miss. Soc. 42,50	
Fem. Bur. Miss. Soc., for support of a native as- sistant, 100,00	
per Rev. John Cook- son, 160,50	
Albany, ladies of Pearl St. Bap. ch., for support of Mounq Oo Doung, a Bur. preacher, 115,00	
J. N. Wilder, 200,00	
per Rev. Dr. Welch, 315,00	
Wayne Association, per W. Sha- ver tr., 140,38	
Joseph Chase 5,00	
E. Wolcott 25,00	

Monroe Association, per W. A. Smith tr., 264,22	
Elbridge, Bap. ch., in part of subscription, 4,73	
John Monroe 18,00	
Samuel Gayle 2,00	
Homer and Corthandville Juv. Miss. Soc., A. Bab- cock tr., 16,00	
Seneca Association, J. Mc Clellan tr., 142,82	
A friend, silver watch and gold ring sold, 6,12	
Mrs. Lydia Niles 3,00	
Madison Associa., J. Nick- erson tr., 389,30	
Delphia, collection 26,58	
Mrs. Alice Haskell 20,00	
M. Curtis 1,00	
P. Goodrich 1,00	
Cortland Associa., P. Sim- mons tr., 350,15	
C. D. Hart 1,00	
J. Hill 94	
R. E. Ellis 1,00	
S. Reynold 1,00	
Julia Griswold 50	
Mrs. Catharine Hart 50	
P. A. Morgan 2,00	
Ithamar Whipple 1,00	
David Whipple 50	
Miss Polly Whipple 12	
Virgil Village ch., mon. con., W. Snyder tr., 6,00	
Ira Grant 5,00	
Miss Meriam Salisbury 1,50	
Mrs. Maria Chollar 50	
Mrs. Rachel Peirce 25	
Edgar Bartlett 25	
T. Chollar 1,00	
D. Joslin 75	
William Peirce 1,00	
Homer Fem. Karen Soc., Mrs. E. Babcock tr., 4,73	
Syracuse, Baptist church 60,00	
Eaton, 2d Baptist church 17,16	
per Rev. A. Bennett, Agent of the Board, 1522,00	
	5298,00

## New Jersey.

Caldwell, Mrs. Ann Mott, per Wm. Colgate, 1,00	
Salem, Bap. church 12,50	
do. Female Miss. Soc. 18,00	
per Rev. Silas C. James, 30,50	
Pemberton, Bap. ch., mon. con., per Rev. J. G. Collom, 26,85	
East Jersey, For. Miss. Soc., per Rev. G. S. Webb, New Brunswick, Bap. ch. 50,00	
do., Youth's Baptist For. Miss. Soc. 280,00	
	330,00
	388,35

## Pennsylvania.

Philadelphia, 1st Bap. ch., mon. con., 106,17	
do., 1st Bap. ch. Fem. Karen Ed. Soc., for Karen Mission, 7,00	
Support of a Karen child named Geor- giana Boardman, 25,00	
per Mary Weather- by tr., 32,00	

do., 1st Bap. Fem. Miss.  
Soc., Mary Hallman tr.,  
for support of Robert  
B. Seemple, a Burman  
boy, 25.00

\*Miss Sarah Ed-  
munds, for Tavoy  
station, 10.00  
General fund, 188.94

223.94

do., 1st Bap. Youth's Bur.  
Tract Soc. of the Fem.  
Dep. of the Sab. Sch.,  
Mary Keen tr., for tracts  
in Burmah, 58.36

420.47

do., Spruce St. Bap. ch.,  
Fem. Bur. Bib. Soc. 72.50

do., do. do. Bap. ch.,  
mon. con., 113.78

Dr D. Jayne, 25.00  
Collection 125.00

per J. M. Linnard, 336.28

do., Sanson St. Bap. Fem. Soc.  
for promoting Foreign Evan-  
gelical Missions, Mrs. E. Sailor  
tr., for Bur. Miss., per Rev. J.  
L. Burrows, 219.48

do., 10th Bap. Sab. Sch. Miss.  
Soc., Thomas Williams tr.,  
per Rev. D. Dodge, for Che-  
rokee Mission, 100.00

do., Budd St. Bap. ch., per Rev.  
D. Dodge, 13.25

do., 11th Bap. ch., per Rev. A.  
D. Gillette, 100.00

Lower Dublin, Bap. Fem.  
Soc. 39.27

do. do., do. mon. con., 10.25

per Rev. J. M. Challiss, 49.52  
1238.86

#### Maryland.

Baltimore, Bap. Fem. Miss. Soc.,  
Mrs Mary Wilson tr., 105.09

do., 1st Bap. Miss. Soc.,  
per James Wilson, 50.00

155.09

#### District of Columbia.

Washington, colored members of  
1st Bap. ch.,

For African Mission, 6.46

" General purposes, 4.00

10.46

do., Mrs. Elizabeth P. Dodd 2.00

Georgetown, J. Mc Cutchen 30.00

do., Miss M. Mc Cutchen 10.00

40.00

do., Mrs. N. Radcliff, per Rev.  
Dr. Chapin, 5.00

Alexandria, a friend 2.00

do., a friend, for Burman  
Mission, 10.00

do., colored members of  
1st Bap. ch., for African  
Miss., 10.00

do., 1st Bap. ch., mon.  
con., 40.00

per Rev. E. Kingsford, 62.00  
119.46

#### Virginia.

Virginia Bap. For. Miss. Soc.,  
Archibald Thomas tr.,

For general fund, 71.00

Rev. Wm. Myne, for Af-  
rican press, 16.00

87.00

Washington Co., Jacob Teter, per  
Wm. Colgate, 16.00

97.00

#### South Carolina.

Lawtonville, ladies, per Levi  
Farwell, 34.65

Newbury Court House, per Rev.  
I. M. Allen, 10.00

For Indian Missions, 10.00

" general fund, 10.00

per Wm. Colgate, 20.80

St. Helena Island, Bap. ch., per  
Taylor Lawton & Co., 56.60

110.65

#### Georgia.

A friend to missions, per Rev.  
Otis Briggs, 200.00

#### Alabama.

Alabama Bap Conven., Rev. W.  
C. Crane, per Wm. Colgate, 636.00

#### Kentucky.

Richmond, Miss Eliza Greenhalgh 1.00

#### Legacies.

Boston, Mass., a deceased child  
of Hoyleston St. Bap. ch., per  
Perez Gill, 1.00

Baltimore, Md., Mrs. F. B. Green-  
hrow, deceased, W. F. Conway  
administrator, for Bur. Miss., 100.00

Cincinnati, Ohio, James Wilson,  
senior, deceased, for support of  
a Karen boy, named John M.

Wilson, per James Wilson, 50.00

Delphi, N. Y., Luman Savage,  
deceased, E. Lichfield execu-  
tor, per Rev. Alfred Bennett, 70.00

221.00

Sale of gold rings, ear drops, &c., 10.25

231.25

\$10,631.46

#### CLOTHING, &c.

Pennsylvania, friends to missions, 1 case  
of slates, for the benefit of heathen  
schools, per Samuel Taylor, 2.60

do., Slate Co., 1 case of slates,  
for do., per do., 11.82

Lowell, Mass., Young Ladies' Bene-  
cent Soc., 1 box of clothing, Marcella  
W. Clark sec., for Rev. Francis

Barker, 71.50

Providence, R. I., 1 box of clothing,  
books, and hard ware, for Assam

Mission, 115.00

do. 1 box of medicines for do., 25.00

New Bedford, Mass., 1 box of clothing,  
books, hard ware, and stationery, for  
Assam Mission, 110.00

New York City, 1st Bap. For. Miss.  
Soc., 1 box of medicines, for Rev.  
J. H. Vinton, 25.00

Brandon, Vt., friends to missions, 1 box  
of clothing for Rev. Nathan Brown  
and wife, per C. A. Thomas, 60.00

Seneca Association, N. Y., James Mc  
Lallen tr., 1 box of bedding, 25.12

H. LINCOLN, Treasurer.



THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

AUGUST, 1842.

NO. 8.

## American Baptist Board of Foreign Missions.

ARTICAN.

JOURNAL OF MR. KINCAID.

In the last number of the Magazine we gave extracts from Mr. K.'s journal, commencing March 3, 1841, and continuing to April 16. We now submit some further extracts embracing the period from April 17 to Aug. 1. In these pages the reader will witness a display of the great power of God in the conversion of the human soul, in its most unpromising condition.

April 18. Lord's-day. Before the morning services, two strangers called, and expressed a wish to read something about the new religion. I asked them what they had heard, or read on this subject. A tract written by Mr. Comstock on "The Way to Heaven," fell into their hands some weeks since, and this they had read frequently, and now felt anxious to know more; and this anxiety was increased when they heard so many disputing, some contending that this was the true religion, and others vehemently opposing it. I gave them a volume of bound tracts, and told them that their first concern should be to examine between the claims of idols and the Eternal God; that if they would bring themselves to think soberly for one hour only, they would see the absurdity, to say nothing of the enormity of the offence, of making images in the likeness of men, and then bowing down before them and worshipping them as gods. They replied, "How can we worship a Being whom we cannot see?" If you had any correct idea of the perfections and character of the Divine Being, you would not ask me such a question. God is a Spirit, and such is the immensity of his perfections, that he is every where

at the same instant of time. With Him there is no darkness, or obscurity, or indecision. But to know God, you must shut the love of idols from your heart, for the worship of idols is rebellion. "Do not the *Beringas* (Papists) worship idols, and the Eternal God too?" they inquired—"And although we worship idols, cannot we worship God too?" The *Beringas* have rejected the word of God, and adopted the idolatrous practices and opinions of the heathen. Like the Burmans they make images of dead people, and set them upon little thrones, and burn lamps before them, and then fall down and worship them as gods. All this is in direct opposition to the word of God, and is denounced as the sin of rebellion; so that the idolater, whatever his opinion may be, is an atheist in practice. "You teach, then, that all who worship idols are in darkness, and do not know the true God; but what do you say to relics? We have relics of Guadama, and for 1000 years they have been adored by our ancestors. Shall we say that our fathers were fools, and that those relics are nothing?" Can you tell the difference between the tooth of a good man and a bad man? What difference is there between a tooth of Guadama and the tooth of any other man? But supposing you had an identical tooth of Guadama, it would be just as worthless as any other tooth you might pick up in the burying-ground. It would be neither an object of adoration or even of curiosity. Reason a little on this subject; for God has given you understanding. A tooth is nothing but a tooth, whether it came out of the head of the first man that ever lived, or from the head of a man that died yesterday. You cannot make any thing more of

it, and reason must be buried in a deep grave before you can dig up dead men's bones and bow down in adoration before them. It is a perversion of reason to invest any relic with superior worth; for it is a transfer of the noble powers and affections of the soul from things eternal to things temporal, and of no possible worth. This adoration of material objects has darkened and stultified and ruined the race of man for 6000 years. But then, look a little further. According to your own books Guadama was only eighteen cubits high, and of course was only a very big man; but if you collect all his teeth and other relics from Ceylon, Arracan, Burmah, Siam, Chiua, and the twenty Shan countries, they could not be stowed away in ten large ships. How grossly you are imposed upon, even allowing a genuine relic of Guadama to be of real worth. You have no evidence that there is a single tooth of Guadama in the world, and if all that are called relics were collected in one vast pile, they would not be worth the cloth on your head. If you dare think and reason, you will soon understand these things. "Yes," they replied, "this appears very plain; and we will read this book, and examine the subject."

28. The cholera still rages with great violence, sweeping to the grave from ten to twelve persons daily. The heat is terrible; the mercury does not fall below 80° in the night, and exposed to the sun it rises to 134°. We can expect no abatement in the heat till the monsoons set in, which will be about the middle of May, and all are looking most anxiously for the rains to cool the burning atmosphere, and remove the cholera and fever. The bazaars and streets are forsaken from eight in the morning till four in the evening, and even then but few are seen moving about. At evening I generally have visitors, all of an interesting character. The fear of death sits on every countenance, and multitudes appear to be disposed to think and reason soberly.

29. Thursday evening is the weekly prayer meeting of the church. Almost all the disciples were present, and two or three of them in particular were much affected while interceding for the inhabitants of this devoted city. Ko San asked for baptism, and was received; he is to be baptized next Lord's-day.

May 2. Lord's-day. Three strangers

were present at the morning services, and remained about two hours after, defending with great zeal the legends of Boodhism. I took no part in the discussion, leaving them entirely in the hands of Ko Bike, who neither lacks skill or zeal in pointing out the infinite superiority of the Christian system over the proudest temple that paganism has ever reared. They were driven from one strong hold to another, till at length they took refuge in the doctrine of fate, whose dark and irreversible decrees fixed the condition of every sentient being. Ko Bike remarked, that if what they called fate really existed, then there could be no Divine Being to whom men were accountable, and consequently, that all religion was as unsubstantial as a shadow; that if men were really bound by the irreversible decrees of fate, their actions could neither be meritorious or sinful, any more than the actions of fish that swim in the sea. Why do you punish your children? Is it not because you know they might do right instead of wrong? But if what you say of fate is true, you might as well punish the rain for falling on you before you reached the house. If these men were not convinced of the utter worthlessness of their system, they were at least made to feel that it was not so secure and unexceptionable as they had formerly imagined. All Boodhists are firm believers in fate; and this, perhaps, more than any other sentiment, contributes to harden and sear their consciences. It renders them indolent, and improvident, and greatly weakens their moral sense. They are inclined to regard the most flagrant vices more in the light of a misfortune than as a sin, and a vicious character is lamented as a defect, much as they would lament any natural deformity. At the close of the evening services we repaired to the harbor, a few rods in front of the mission house, where Ko San was baptized. Between thirty and forty of the brethren were present, and their sobriety and fixed attention during the services, would have done credit to the most enlightened congregation. Ko San is 47 years old, and about six months ago, he began to examine the claims of the Christian religion; in a short time he abandoned the priests and pagodas, having become fully convinced that there was one only, living, and true God. He offered himself for baptism, but still, to me, he did not appear to make Christ his

only refuge, and hope, and I put him off. It was clear that he was disgusted with heathenism; though not much evidence that he sorrowed over his sins. As often as I had opportunity I explained to him the leading doctrines of the gospel, particularly of repentance toward God, and faith in Christ. These truths gradually made a deep impression on his mind and temper, so that from thinking vastly well of his ability and goodness, he became humble and penitent; and about three weeks ago he said, till then he had had no correct idea of the infinite love of Christ in suffering upon the cross, but now he could think of nothing else day and night. He is willing, he says, to suffer reproach, and scorn, and persecution, for the name of Christ; and so far he has little else to expect, particularly from his relatives. His own brothers and all his relatives have not only shut their doors against him, but whenever they see him in the street, they call him by the vilest names, and heap upon him every epithet of scorn the language supplies, and certainly it is copious enough in such terms—even the little children are taught to spit at him, an action among Burmans expressing the utmost degree of contempt.

6. Four of our most interesting inquirers spent all the afternoon with me, and before leaving asked me to pray for them. I shut the door of my study and told them we would all pray for the teaching of the Holy Spirit, as the Holy Spirit alone could reform and sanctify our affections. All were devout, but one was much affected and wept, which is remarkable for a heathen, even when convicted. His name is Ko Too-a, and is the learned man mentioned on the 23d of March, and again the 13th of April.

10. Yesterday it rained for the first time in more than six months. It was accompanied with high wind, sharp flashes of lightning, and moderately low thunder. The rain fell in torrents for about three hours and then nearly ceased, but the wind steadily increased from 12 o'clock till 8 in the evening, when it rose to a perfect gale, tearing up the roofs of houses, and in some cases carrying them entirely away. When the wind rose to its highest pitch, between 8 and 9 in the evening, the peals of thunder were like the continual roar of heavy artillery, and the whole atmosphere was filled with sharp, forked flashes of lightning.

To-day the whole heavens are covered with dark, rolling masses of clouds, driven on by strong wind. The change in the atmosphere is most refreshing. The thermometer has fallen from 96° in the shade to 80°. For two months and a half it has seldom fallen below 96° during the day, and 80° in the night. The natives confidently expect the cholera will now cease.

14. Had a long conversation with a mountain chief from the hills, 150 miles to the north of this. He understands Burman very well, but whether I succeeded in making any salutary impression on his mind, time alone will disclose. I told him I had come from a distant country expressly to teach the knowledge of God, and if he would receive me kindly, I would go to his native mountains, and teach him and all his people; and in addition to this, I would instruct them in reading and writing. I have sought every opportunity to form an acquaintance with these wild tribes, in the hope that a door may be opened for the introduction of the gospel among them. They are broken into clans, and are governed by their respective chieftains in the same manner as I found them in the Shan provinces to the north of Ava. They are without doubt a branch of the great Karen family, which occupies all the hill country from the Martaban gulf to the snowy Himalayas.

15. The mountain chief and six of his people called again. He said very little, and not one of his people spoke a word, neither did they appear to take much interest in what I said; this, however, is a trait peculiar to all savages, I believe, and does not discourage me. The word of God is mighty, and is suited alike to the capacity of the rude and polished.

20. For a long time hardly an evening has passed without a visit from two or three inquirers, and they often remain till 10 or 11 o'clock. Last evening I was greatly interested with two men who remained till near midnight. One of them is Ko Too-a, mentioned on the 6th, and the other is Ko Shway Dway, who has occasionally visited me for a year past, evidently with no other object than to shew his skill in argument; till about six weeks ago, when the truth seemed to reach his conscience, and since then he has been a serious inquirer. No one can be more thoroughly disgusted with the mumery of paganism or receive with

more cordiality than he apparently does, the humbling truths of the gospel. After being driven from all the strong holds of Boodhism, and acknowledging that there was an Eternal God, he rejected the doctrine of substantiation. Reformation, he thought, would secure the Divine favor, and especially if connected with sincere endeavors to keep the law. How it was possible for the suffering and death of Christ to satisfy the claims of justice on behalf of millions of the human race, he could not understand, and therefore the miraculous birth and deity of Christ he regarded as a fable, appended to the Christian religion. He was led to take this view of the subject by the Muhomedans, with whom he associated a good deal. His mind, however, was not at rest,—truth had taken too deep a hold of his conscience. One day I read and explained for several hours the first chapter of the epistle to the Hebrews. The next day he told Ko Bike that he had read and prayed nearly all night, and felt very unhappy, for he thought he was not to live long, and must certainly go to hell. In this state of feeling he remained for several days, when he came with a joyous countenance, and said he had obtained peace. "Now I know," he said, "what it is to believe in Christ, for I have the evidence in my own heart." The change in his temper is most apparent. Except in one instance, I have never seen before among native converts, such satisfactory evidence of a work of grace, as these two men exhibit. There is a depth of feeling and earnestness, and a spiritual discernment, very unusual among native converts.

21. To-day four other men have been at the house, who profess to believe, but all are afraid to be baptized. They have requested me to baptize them in the night, that they might escape the torrent of abuse and ridicule which will surely be poured upon them. I told them this was impossible,—baptism was the door into the kingdom of Christ, and if they believed in Christ as the only Savior of lost men, they would not be afraid or ashamed to enter publicly this spiritual kingdom.

22. Spent about an hour at Mahadon's house this evening. The venerable old man has been ill some time, and is now too feeble to leave his house, but he reads the New Testament and prays. A short time be-

fore he was taken ill he asked for baptism; but I was not satisfied that he had really passed from death unto life. I explained to him very fully my reason for wishing him to wait a little—it was, that I and he too might have more evidence that he was taught by the Holy Spirit. He professed to be satisfied that I was seeking his best good, but in a few days he took the fever, which left him very low, and the probability is that he will never recover. Many years since he was sent to Arracan by the king of Ava to instruct the priests, and through the whole he has been regarded as the great expounder of the Boodhists' sacred books. He says now, that the gospel of Christ has opened his eyes, and that his only hope is in God. The priests have been unceasing in their endeavors to win him back, but he remains firm, and I trust he is a brand plucked from the burning.

30. Lord's-day. In the morning preached from this passage—"God is a Spirit, and they that worship Him, must worship him in spirit and in truth." And in the evening, from these words—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." It was now near sundown when we repaired to the water, and one was baptized. A greater number of the heathen collected than on any former occasion, and they remained silent and attentive to the last. At candle lighting I administered the Lord's supper. Seventeen were united in commemorating the sufferings of Christ.

June 1. Left home yesterday for the purpose of preaching in a few of the villages, and with the design of spending the Sabbath at Cruda. While crossing a large body of water in the afternoon, a strong wind suddenly rose, and though the men labored hard, we made little or no progress. Night came on, and it was exceedingly dark. The wind and rain increased, till, by 9 o'clock, it became one of those severe storms peculiar to this climate during the south-east monsoons. We had only a wooden anchor, and it would not hold. I had four men to row, and one at the helm, who, by this time, had become much exhausted; still, it was of the utmost importance to keep the head of the boat to the wind, to prevent her from being capsized. The tide and storm both were taking us rapidly toward the opposite side of the bay, and we were in danger of being

carried through a broad channel into the open sea, as it was impossible to discern any object. At half past 10 the wind lulled, and the rain ceased altogether; and a little before midnight, the full moon shone out brilliantly upon the troubled waters. The men rested about two hours, and then, with the tide in their favor, rowed all the rest of the night. At 7 this morning came to a village, but when about to land, a number of the villagers learning that I was in the boat, set up a great outcry, and refused us a landing altogether. My men were afraid and anchored out in the stream, and it was some time before I could induce them to put the boat in shore, as a set of base fellows, to the number of twenty or twenty-five, armed with bamboos, and vociferating in a savage manner, had come to the water's edge. As the head of the boat neared the shore, I told the people they must be aware that they were acting an illegal part, and without any reference to their bamboos and threats, I should go on shore. I did so, and walked around among them with as much indifference as I could assume, trying to shame them for their want of courtesy. At first they appeared hard and bent on mischief, but it soon gave way, and after a little, all except one or two became friendly. I inquired the cause of this extraordinary conduct, as they could not possibly have any excuse for treating me with such rudeness. They said this was the day for a yearly festival, in which they went through the ceremony of first feeding and then expelling the Nats (demons) from the village, and my coming into the village broke the charm. Such was the explanation they gave me. I did not remain long, but came to two villages five miles further up. In one of these, twenty-five or thirty persons listened attentively to the gospel, and in the other, nearly the same number. One man brought two tracts, which he received last February when Mr. Constock and I visited the place. He said the reading of these books, and what he recollected of the preaching, made him think well of this new religion; "but how," he inquired, "is the Eternal God to be worshipped?" This prepared the way for an exposition of the peculiar doctrines of the gospel, and then I gave to this man the "History of Christ." As I was going away an elderly female said she should think about these things, if she was not so poor, and therefore obliged to

work hard all the time. Turning to another female, I said, What do you think? "I am very poor too," she replied, "and it is the business of men to study religion." You find time every day to gossip with your neighbors, and you must not say you can find no time to study the will of God.

5. Reached Cruda about noon, and in the evening had a congregation of forty-three or four, though one half were lads.

6. Lord's-day. The rain began to pour down before day-light, and continued all day, in a manner peculiar to Arracan; however, it was in my favor, for the people could not labor, and so they came to the *zayat*, and listened to two discourses. Here are eleven disciples; but all are aged people, except three, and even these are near fifty years old. Seven or eight others profess to believe in the truth of the Christian religion, and do not worship idols, or make offerings to Nats, but still they do not appear to think it of the slightest consequence whether it is true or false. They have just light enough to see the absurdity of idol and demon worship, and to feel the preponderating weight in favor of a Supreme Being, but are stupidly indifferent to their own personal interest.

7. Reached home at evening, and just in time to escape another storm, having visited only one village during the day. Gave away, in all, during this trip, above one hundred and fifty tracts, and two New Testaments. The men to whom I gave the Testaments appear to be prepared to make a good use of them. Some months since they received tracts, and have read them understandingly. A depressing feeling of discouragement and unbelief often comes over me, when looking round on this mass of ignorance and superstition, and I ask, Can it ever be removed? Such feelings, however, are unworthy of the gospel of Christ.

8. Several Burmans from Ava are now in the city, on their way to Benares, the celebrated seat of Hindoo learning. Their report is, that the king was much displeased at the great increase of the number who believe in the "white books," and of those who are becoming *Para mats*. Many were taken up and confined, but when it was ascertained that there were six or eight thousand of these two classes, the king put a stop to all further persecution, and inquired into the cause of this defection from Boodhism. The

result was, that these people denied that Gaudama was either worshipped or known as a God, in the great country where the sacred books say he became divine. The king then consulted the Brahmins, and appointed this deputation to go to Benares, and there examine the inscriptions, and the most ancient records for evidence of Gaudama's incarnation. This is the substance of their report. There is some truth in it, no doubt; but how much, it is impossible for me to say. By the "white books," are meant, the Christian scriptures, which, in 1837, were in the hands of people in Ava, Unerapora, and Saguing. Then there was in Ava a church of twenty members, and between fifty and sixty inquirers, several of whom were among the first families in that city, who professed to believe the gospel. Besides this, it is reasonable to suppose that a large number, in secret, were instructed and enlightened by the preaching they heard, and the tracts and books they read—that is, very many who read and heard to good purpose, through fear or other causes made no revelation of their feelings. I have reason to think there were many such. By the *Para mats*, is meant, a class of metaphysicians, which arose about 40 years ago in Ava. Ko San was the founder of this sect, and he, together with about fifty of his followers, suffered death for adherence to their principles, by order of the grandfather of the present King. They regard all the sacred books, except one (the A-be-dema) as a compilation of fables and allegories. Gaudama himself was a fabulous being, intended as a personification of the eternal rule of right. The worship of idols, penance, the counting of beads, the voluntary poverty, celibacy and exclusive dress of the priests, they treat as a gross imposition, intended by its outward show to deceive the unreflecting and ignorant multitude; their system of religion (if it can be called such) is made up of negatives. All the most learned men in Ava were either openly or secretly *Para mats*. They have no idea of a Creator, but hold that mind and matter are eternal, the true principles of good and evil. Therefore to adore an idol, or reverence a shaven-headed priest, is the prostration of mind to matter—it is to abjure reason, and become the abject slave of gross material substance. The "white book" people and the *Para mats* sympathized with each other in reference to idola-

try, and all the outworks of Paganism, and the *Para mats* read most eagerly the tracts and books we distributed; so that a revolution for the better was gradually taking place in their views. About a year since, a royal order was issued to extirpate the "white book" religion from the empire—so the Brahmins say, and several Burmans from Ava, report the same. It was about this time, too, that the Karens in the country around Bassein, Pautauan, and Rangoon, were visited with such severity.

10. Ko Too-a was baptised this evening, in the presence of a large assembly, probably five hundred. I have mentioned this man on several former occasions, and need not here repeat the facts connected with his examination of the scriptures and final conversion. For nine years he was a priest. The first years were spent in his native city, La Toung, about fifty miles west of Ava; the last three years he passed in the Queen's monastery, where there are usually five hundred monks; in this celebrated monastery, he, with about twenty others, were in the habit of using cocoa-nuts for their pillows; at the slightest turn or motion, the head would slip from the cocoa-nut, and this was a signal to resume their studies, at whatever time of night it might be, so eager were they to reach the highest grade of learning. It was here, too, that he became disgusted with the monastic life. He was witness to such scenes of gross immorality in some, such contempt of monastic rules in others, and such levity and indifference in all, that he resolved to lay aside the habit of a monk as soon as circumstances would permit. As such a step is disgraceful, after having been examined and taken a degree, and as most of his friends were opposed to it, particularly an uncle who was governor of the South Gate of the Palace, he proposed going on a pilgrimage to some of the most celebrated shrines. To this his friends consented, and he came direct to Arracan. He is a man of superior understanding, and a first rate Burman scholar, and I shall be much disappointed if he does not become a preacher of the everlasting gospel; he has a depth of feeling, and a tenderness of heart which seem to point him out for usefulness.

22. I have hardly had an undisturbed hour for reading or writing this month. Almost constantly, from morn-

ing till 10 o'clock at night, some one or more has been at the house to get books, to propose questions, to listen to the gospel, or to dispute. A great number appear to be aroused to investigate the subject of religion. It is stated by the disciples, and some of the best inquirers, that between one and two hundred are so much enlightened that they have abandoned the pagodas, idols, and priests. I feel intense anxiety for these awakened souls; they are standing upon a precipice. Opposition, too, is more bitter and persevering than it ever has been before.

29. At the close of our prayer meeting, Ko Shway Dway offered himself for baptism, and was cordially received. Then, Mounng Shway Bwen and Mounng Shway Pa asked for baptism, but I put them off for a further examination. It was nearly dark when we went to the water, and our assembly was small. Just as I was about to baptize him, Ko Shway Dway raised his hands, and uttered a short, fervent prayer, for the guidance and indwelling of the Holy Spirit. Another occurrence was deeply affecting. When he came up out of the water, several of the disciples took him by the hand, and welcomed him as a brother in the church of Christ. This man, though not so learned, or naturally so mild and amiable as Ko Too-a, yet he is more winning in his manners, and more powerful in argument. He is 40 years old, was born and brought up in Prome, but when quite a young man, was sent to Ava, and attached for several years to the household of the heir apparent. In 1830, he came to Akyah, and set up as a doctor and astrologer. About three months ago, when the gospel took a deep hold of his conscience, and the thoughts of a future judgment terrified him, he not only cleared his house of all his books on astrology, but went from house to house, and confessed that for ten years he had deceived them and taken their money for nothing—that he had now learned that there was an eternal God, who loved righteousness and hated iniquity, and that he could no longer practice the arts of astrology and deceive his fellow-men. Many thought he was mad, and tried to soothe his feelings. Others were angry, because they saw he had abandoned the dogmas and legends of Buddhism. A few were affected even to tears, when they witnessed the change, and heard his confessions. He is extensively known,

and had great influence, and as might be expected, his conversion has created a great sensation. Five or six who profess to believe in Christ, were first induced by his example to listen to the gospel. Some twenty-five or thirty more are hopeful inquirers. Then, on the other hand, the greater part of his former friends have become bitter enemies to him, and violent opposers of the gospel. He is a bold, energetic man, and is constantly going from house to house, advocating the cause of God, and trying to convince the people of the absurdity and sinfulness of idolatry.

30. An old man in the city, who was formerly a sturdy opposer, and would not allow the Assistants to come into his house, but who about two months since began to listen to the gospel, and now reads the New-Testament and openly advocates the "new religion," sent his eldest son to me, a man 35 years old, who is a confirmed opium smoker, with the request that I would teach him the fear of God. Unless he received the "divine law" into his heart, he had no hope, he said, that his son would ever be cured of this dreadful habit. The man himself appeared serious, but said he had no power to resist the temptation to smoke opium, though he knew it was destroying him soul and body. The heart becomes faint and sickens over such a miserable object. He, like all opium smokers, has sold himself to the devil, and nothing short of divine power can break the chains of darkness.

July 6. I have just received a very interesting paper from the mountain chief. He first gives his own name and title, "Chet-za, the great mountain chief;" then follow the names of thirteen petty chiefs, who are his neighbors, with the statement that they and their people for ages have been without the knowledge of God and his law—that they have no books, and, therefore, can neither read nor write—that in ancient days, God gave their fathers a good book, written on leather, but being careless, a dog carried it away and destroyed it, and thus the divine displeasure appeared against them—that they are anxious to know the true God, and he taught the true book, though no one has ever appeared till now, "bringing the good book." "Our sons and our daughters we shall deliver over to you to be taught, if you will have compassion on us." Then follows a list of 273 names—

of boys and girls whom they wish to place in school, if I will come to their mountains.

There is something singular, as well as deeply interesting, in this request. From time immemorial they have had intercourse with Burmans, but have resisted idolatry. They have looked with apathy, if not with contempt, upon the imposing ceremonies of Boodhism—its temples, pagodas, monasteries, idols, shaven-headed priests, its ten thousand burning tapers, its prostrations, its beads, its celebrated shrines, and its pilgrimages. Like the Karens in Tenasserim, and in Burmah, they appear to be looking for the “good book” which will tell them of the true God. There is an overruling Providence in this, and the request of the mountain chief and his friends, sounds to me like the Macedonian cry, “Come over and help us.”

13. All our inquirers appear to be at a stand. Several call on us often, and some of them profess to believe in Christ, but they make no advance, and are terrified at the storm of opposition which has raged terribly, ever since the baptism of Ko Shway Dway. One young man has had his wife taken away by her parents for believing in Christ. Another man's wife threatens to leave her husband if he does not give up his books, and keep away from this hated sect. A female, who listens and even professes to believe, is threatened by her whole family that she shall go into the street if she is baptised. I could mention eight or nine cases of the same kind; and then all their neighbors refuse to hold any intercourse with them, and besides pour upon them all the scorn and contempt they are able to express, either by words or actions. I tremble for these immortal souls; they are enlightened, they have tasted the good word of God; but the scorn, and contempt, and opposition of the world terrify them. I have never known such bitter opposition before.

14. Had a visit from two priests to-day, with a dozen or more of their pupils, but their only object was to inquire about the Chinese war, and to get some plants from our garden. They were friendly, but were not disposed to enter into any discussion of religious subjects. Three females called in the afternoon to visit Mrs. K. They have been inquirers for about three months, and now profess to believe in Christ. With the exception of one

more, these are the only females of whom we have any knowledge, who are serious inquirers.

20. Opposition is as great as ever, and all our inquirers appear to have come to a stand. More or less of them, however, call every evening, so that we still hope more souls will be brought into the glorious liberty of the gospel.

29. The sun has not shined this month, and it has rained night and day, without the cessation of an hour. The wells are all full of water; it is supposed that, on an average, three inches of water have fallen every day during the month.

31. The mountain chief, with eight of his people, has come from his native wilds and called on me to-day. I told him I had received his paper, containing a list of three hundred and seventy three names of boys and girls whom he wished to have educated. He wanted to know if I would visit them when the rains were over. I told him it was my intention to do so, for it was the command of God to instruct all nations in the knowledge of divine things. He said he would have bamboos and straw collected for constructing such buildings as I wanted, and he would be at all the expense.

#### *Great persecution.*

A more recent letter from Mr. Kincaid, dated Oct. 29, gives the following account of a persecution that was raging in Akyab, with some allusion to the mountain chief.

Soon after I last wrote you, a most determined and bitter opposition began to manifest itself in this town. The baptisms and the number who were reading our books, and listening with attention to the preaching of the gospel, aroused the priests and hundreds of the people. Those who had been baptized, and those who were inquirers, were thrust out of the pale of society—they could not go into the streets without being assailed by men, women and children, with all the low, insulting, and opprobrious epithets in the language. Many of them were threatened with what is called a *lynching* in America, and this mode of taking private vengeance, or playing the part of assassins, is no uncommon thing in this town. I have seen several who have been stabbed or cut down with an axe while going along the street in the evening. The opposition now is as violent as it was in August. The two disciples baptized last were worn



out with insults and oppression, and at length became timid and went away. We greatly fear they will fall away entirely, if they do not apostatize, though it seems impossible that they should ever deny the Lord that bought them. We have more or less visitors at the house daily, but then they are mostly people from the country. There are many in the town who keep the books we have given them and read, although ridiculed and treated as heretics; so we still have hope that God has some people to be gathered into the fold of Christ. I expect soon to see the mountain chief and some of his people, though I often fear the priests and their zealous supporters may frighten that simple-hearted people.

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Siam.

LETTER FROM MR. GODDARD.

The following extract of a letter dated Jan. 23, 1842, and received but a few days since, gives a highly encouraging aspect of the Mission at Bangkok; and presents to our brethren who are desiring to enter missionary service, a most inviting field of labor. Mr. Goddard states that his health was good, and that his family were as well as usual.

Since my last to you, we have had the pleasure of welcoming one more converted heathen (as we hope) to the bosom of the church. He was baptized on the first Sabbath of January—is a man in the strength of his age—a blacksmith by trade—lives in the business part of the city, and exhibits many interesting traits of christian character. His case seems quite encouraging. He first became acquainted with the gospel some six or eight years ago; he has since been to China twice. During the past season he has been a constant attendant on our worship, and exhibits a very tolerable acquaintance with the gospel. His name is Chek Tekm. Another member of the church, Chek Po, formerly employed in br. Dean's service, has taken a plantation a little distance from us, just out of the city, and we have made arrangements to have the meeting on Sabbath afternoon, referred to in the 'Report of the Mission,' as being held at Chek Heng's house, alternate between the houses of these two brethren. Each place is surrounded by an extensive neighborhood of husbandmen, more or less of whom attend the meetings.

About half of my own time, during the cold season, was occupied in visiting and conversing with the people at their own houses and distributing tracts. I have been attended in these excursions by my teacher, who continues to manifest a good degree of interest in the cause. Our labors have been chiefly expended on a district just back of our residence, extending out into the country a mile or two from the east border of the city and running up and down three or four miles. On this tract will probably be expended most of our visiting labors during the present year. I shall not be able to go out much during the hot season or the rains, but I hope my teacher may go often. The inhabitants of this tract of land would doubtless number some thousands, and might well form a parish for one missionary. I suppose four or five other parishes, very similar to this, might be marked out just in the suburbs of this one city. Beside these, are the multitudes of merchants and mechanics residing in the city, and also the numerous flourishing villages scattered over the kingdom, and affording the greatest encouragement to missionary labor. These last have not been entirely neglected, although the field immediately about us seems to demand more than our whole attention.

You recollect that in my last, I gave some account of a visit to Leng-keai-choo and Laconchirsee. That our labors at that time might not be entirely lost, the assistant, in company with another member of the church, was sent a second time to carry them on further. They left on Wednesday, the 12th of this month, and returned on the 25th. They first visited and conversed with the various families at Leng-keai-choo. On the Sabbath, held public worship in one of the buildings connected with an idol temple; thirty or forty persons were present and paid respectful attention. On Monday, they went up to Laconchirsee, and instead of visiting the sugar mills, directed their attention chiefly to the permanent inhabitants of the place, such as the agriculturalists and mechanics, of whom they found great numbers. Among these they were welcomed, and their message was received with gladness, especially by three families, who professed to believe in Jesus, and opened their houses for the worship of God. The sincerity of their professions may be tested to some extent by future visits, but must be finally decid-

ed at the last day. Should a little church be gathered among those permanent inhabitants, it would be a centre of influence for the thousands who labor at the mills, and so far as we can see would open one of the most promising fields for missionary labor, known. It would be sufficiently ample for one missionary, who might be assisted by one or two native helpers. In America, a territory of equal extent and population, supplied by only one or two ministers, would be considered exceedingly destitute. Revivals of religion, and the building up of churches, would scarcely be expected. If such would be the case in America, where all persons have some acquaintance with the truth, how much more here, where profound ignorance, superstition and prejudice prevail! On Saturday they returned to Leng-keai-choo; found one man, somewhat in years, who professed to believe the gospel. He received them into his house, where, on the Sabbath, they had public worship, and also daily, morning and evening worship while they remained. His case, according to accounts, seemed interesting; but we must not place too much dependence on hasty professions; they are often made with but partial knowledge of what they imply, and too often prove like the seed on stony ground. Yet we may be encouraged and strengthened by such cases; and we desire to cherish and assist persons affected by such favorable impressions, whenever we meet them. On Tuesday, they returned to this place, in good spirits, encouraged by the good providence of God towards them. We hope that the visit will be repeated soon, and frequently during the season. The expense for boatmen, &c., besides the time of the assistant, is about 37½ cents per day. This includes house-rent, for the boat is sufficiently large to answer for a house, when no better accommodations are offered. There are here in Bangkok a few inquirers; one case seems quite encouraging; a man in middle age, of good education and talents, partially lame. I came across him on one of my visits, and from the first he has manifested an interest in the gospel. He now attends our worship regularly, and I hope good things are in store for him; but none except the Holy Spirit can renew his heart.

### West Africa.

Since the publication of the last Annual Report, Mr. Constantine and his lady have returned to this country, in consequence of ill health; so that our only missionaries, in this region now, are, Ivory Clarke and his wife, and Kong Koba, a native assistant, at Edina; and John Day, preacher and school teacher, at Bexley. Though laboring under many discouragements, the brethren seem to be enjoying as large a measure of success as could reasonably be expected. The natives, it should be recollected, are much below, in civilization, in intellectual and moral attainments, the people in the other quarters of the globe where our missionaries are laboring.

Mr. Clarke, in a letter dated Jan. 28, 1842, thus speaks of the prospects of the school, and of his intentions of future labors.

Our school at Edina is in a prosperous state. Five of our largest scholars we hope are Christians, and others appear to be thoughtful about their state. One very encouraging feature in the piety of those who profess to be Christians, is, that they seem to feel much for their people; they say that they intend to go and teach them, as soon as they are qualified. To-day, we had a public examination of our school. The scholars were examined in reading, both in the Bassa and in the English languages—in Geography, English Grammar and Arithmetic. My own expectations, and I think those of all present, were more than realized. We have a vacation now of about 10 days. Kong Koba is now our principal teacher. He does remarkably well, and is a worthy man and a valuable assistant to the mission. We have also one of the citizens employed as a teacher in the school. He is a young man, who was taught, to some extent, in this school, by br. Day, and does well. I have engaged James Alexander, who was with br. Crocker, at Madebli, to assist me in the secular business of the mission, and in the study of the Bassa language. I hope, by these arrangements, with the blessing of God, to be able to devote a large portion of my time to the language, and the preparation of books. Ever since I have been in the country, I have considered this the most important business; and I am increasingly anxious to apply myself as assiduously as possible. Though my health is now good, I cannot expect to live long in a land where all die so soon.

Our missionaries of these stations are surrounded by a large number of petty, but independent tribes, with whose chiefs they are on terms of friendship, and are allowed free access to their people. Mr. Clarke, in his journal, under date of Jan. 17, thus alludes to some of his labors as a preacher.

I was at Bob Gray's, and preached to sixty or seventy, who listened very attentively. He is building a house which, he says, is for a church, and wishes me to preach there every Sabbath. I already have Edina and king Joe's place on my hands, and no one but the Lord to help me. My health is good. My labors and cares are continually increasing; but I hardly know how it is possible for me to perform more. The same is true in relation to Mrs. Clarke. We have now fifty-five fine native children in our school, and eight or ten Americans. The school never appeared so encouraging as at present. The children seem perfectly contented, and are making good progress in their studies.

On the 27th of January Mr. Day's house was consumed by fire, by which he lost all he was worth. This event somewhat discouraged him for a little season, and induced him to think of removing to Tradetown, a place which is thought to be a peculiarly interesting field for a missionary. By the advice of Mr. Clarke, however, and the dictates of his own judgment, he has concluded to remain, as will appear from the following extract of a letter from him, under date of Feb. 24. We make this extract, chiefly for the purpose of describing to the minds of such as desire to know, the comparative promise of this foreign field.

I have had some thoughts of going to Tradetown; but having advised with Mr. Clarke on that subject, and as he disapproved of it, I have entirely given it up, believing that few places can afford better opportunities for me in this part of the country than the one I now occupy.

Gosey's place is peculiarly inviting; as more than half the congregation are, at times, from the interior. When Mr. Clarke and myself were on a tour thirty miles into the interior, we preached to persons to whom I had preached at Gosey's. He is visited by many interior head men, who bring along with them larger retinues; besides, large numbers flock in at all times for the purpose of trade. There are also many towns accessible within one day's walk of this place. King Ben, my old

friend, who once lived quite near me, being injured by the Americans, as he thought, has moved into Dye Dye's dominions, where he has carried much knowledge of divine things, and where, as a messenger of peace, I am joyfully received.

#### ASSAM.

##### JOURNAL OF MR. BRONSON.

It is stated in the Annual Report of the Board, published in the June number of the Magazine, that Sibsagor and Nowgong are new stations which had been adopted during the past year. We have already taken notice of the removal of Mr. Barker to Sibsagor, who was soon followed by Mr. Brown. Mr. Cutter still remains at Jaipur, which is three days' journey above Sibsagor, upon the banks of the Dihing. Nowgong is in Central Assam, and is the government station of a province of the same name. Capt. Gordon, the well known friend of our missionaries, who, in addition to his often repeated acts of generosity, is a monthly contributor to the mission of 30 rupees per month, is the officer in command. He and his lady are both pious people.

Sept. 22. The rains having subsided, and the rivers a little fallen—all things being in readiness, at 3 o'clock, P. M., we parted again with our dear missionary associates and friends at Jaipur, and set out for our new station in Central Assam. We have entrusted ourselves and our "little all" upon rafts, made by fastening two or three small canoes or boats together. This is not a very safe method of travelling at this season; but, as in this remote station we are unable to obtain suitable boats, we have no alternative. We could not but weep as we thought of the graves of those who had been associated with us in our missionary labors. But though now to be separated from the spot that encloses their mouldering remains, we were made to rejoice when we remembered that

"They sleep in Jesus, and are blest."

Reached the old village of Tippling, and stopped for the night, thankful to our heavenly Father for the blessings bestowed upon us during the fatigues and exposures to which we have been subject during our preparation for removal.

27. Find ourselves proceeding rapidly on our way below the Dekkho Mukh, which place we found had been entirely under water: and the badness of the

road to Rungpur compelled us to abandon the idea of visiting our missionary friends at Sibsagor. We have passed several very dangerous places, where the rapidity of the current was frightful, and our boats became almost unmanageable to our inexperienced boatmen. Still we have been preserved—blessed be the name of our heavenly Father. Have just heard of the death of br. Slaf-ter of Siam. May we hear the moni-tory voice that is addressed to us in this providence, and do with our might what our hands find to do.

29. Find ourselves at the mouth of the Kullung. We were greatly favor-ed in getting to the mouth of this small stream so soon, as the strong winds that commenced blowing, made us very unsafe on the great river in our floating rafts. The Kullung, which is only an arm of the Brahmaputra, we found rather larger than we had antici-pated. We are now in the Nowgong district. We soon came to a beautiful village, called Sonari Gaun, the head man of which brought me a note from Capt. Gordon, who, in anticipation of my arrival, had very kindly ordered the people of that village to render me any assistance I might require.

Oct. 2. To-day, at 3 o'clock, P. M., reached the zillah station of Nowgong. The last three days we have been tracing the serpentine Kullung, enjoying the most delightful scenery, nearly the whole course of the river, being stud-ded, on either side, with beautiful vil-lages, embowered with beautiful groves of trees. In fact, it may be said to be one continued village the whole distance. The population, I am told, extends in-to the interior, and is very dense. Tru-ly the work of preaching the gospel in all these villages is arduous. The har-vest, how plenteous! the laborers, how few! Thus far, we see every induce-ment to establish a station here. Call-ed on Capt. Gordon, and after a short, and agreeable interview, proceeded to make arrangements for removing to the circuit bungalow, which has been kindly offered for our present accom-modation.

3. Enjoyed a season of worship at Capt. Gordon's.

4. Called upon the several gentlemen resident here, and obtained very satis-factory accounts relative to the dense-ness of the population, and the health-fulness of the district. On going over the station, I find it very beautifully laid out—streets running in all direc-tions. There is a court-house and jail.

To the court are attached many very respectable natives, both Assamese and Bengali; and as the business of the court draws in people from all parts of the district, it affords almost daily op-portunities for sending out tracts into the country in every direction. As soon as my object was known, my house was thronged with people of all classes, who came for books; and I have seized upon the present opportu-nity to explain the christian religion, and make known my intentions as far as possible. At present I am talking, and preaching, and distributing tracts from morning to night, to all who come to my house.

10. Having become a little settled, I gave out that I would preach every day in the hall, to all who pleased to attend. Accordingly, at 5 o'clock, P. M., I had a gong struck, and all in my own employ assembled. A respecta-ble number were present. I commenc-ed Matthew, read and explained for an hour. The people were attentive, often responding to what I said, saying that I spoke nothing but the truth. Af-ter this short exercise, gave opportuni-ty for conversation, and distributed books to as many as could read.

22. Having numerous calls for Ben-gali, Hindu and Persian books, I have ordered a small supply from Calcutta. The population is a reading one, and I rejoice to find that I am much more favorably situated in this respect, than I ever was in Upper Assam. I shall now be able to avail myself of all tracts and school books in Bengali, as well as of all that may be issued from our own press.

24. This being the last day of the Doorga Pooja, the crowd that has been gathering for several days preceding is very great. It has been got up and carried forward principally by the Ben-gali residents attached to the court. The noise and parade for the last three days have been distressing. Taking a few tracts, I went out and seated my-self near the spot where the largest crowd was gathered, and commenced conversation with a few who approach-ed me, upon the folly of the worship of idols. Soon I had the largest con-gregation I ever addressed, and spoke as long as I was able upon the sin of worshipping any except the Maker of all things. My congregation continued to increase until the last, even although it was the time of throwing the idol into the river. After giving away a few tracts, returned again to my house,

where I found several servants waiting for tracts. During all my conversations with the people, thus far, I have had no particular opposition, except from several Musselmans, who were very violent; and I cannot but hope, that the people of this long neglected valley will yet be brought to receive the truth in the love of it.

Nov. 10. Having succeeded in purchasing a bungalow and grounds for the mission premises, I shall be able to escape nearly all the present cold season for travelling over the country. The grounds are ample for present and future operations, even should they be extended. The bungalow, though small, will answer our purpose for a few years, and I am happy to state that after the necessary improvements are made, the expense will not greatly exceed the amount obtained for my bungalow at Jaipur. As soon as I can leave my family comfortably settled on the mission premises, I shall devote my time to travelling and preaching. And I feel as much as ever the need of an associate, now that I am so far removed from all our missionary friends. I do sincerely trust that the Board will not forget, that while their missionaries are nominally taking possession of Assam, aside from this station, there is the whole of lower and central Assam lying unoccupied. And that, until quite recently, only the extreme points of Upper Assam have really been occupied. May it please the Lord of the harvest to send forth more laborers into these parts. And may the time speedily roll onward, when the name of the adorable Saviour shall be praised by the long neglected people of Assam.

#### Macao.

##### JOURNAL OF MR. SHUCK.

Jan. 1, 1842. Having commenced this year amid many encouraging circumstances, as it regards my labors among the Chinese, I have determined, by the help of the Master, to be still more diligent in preaching and teaching the heathen publicly, from house to house, and from street to street. Being in Canton for a few days, a week or two since, I took occasion to address many crowds of the Chinese on the subject of the great salvation. I fell in with a merchant named Woyune, who has long had extensive dealings with

foreigners. He assured me that he had found the worship of idols useless, and had long since entirely abandoned them, and told me that he desired to know what was truth. By the apparent sincerity of his remarks, I felt my heart drawn out toward the venerable old man. He is now 76 years old, and what is remarkable, his eye-sight is perfect, his mind vigorous and his health excellent. In explaining the plan of redemption, I taught him and all in his house; and on taking leave of him, presented him the only New Testament in Chinese I then had with me. He seemed really grateful, and accompanied me to the door, expressing his warmest thanks for the book, and for the words of instruction which I had spoken. I feel prayerfully interested in this case, and am more than ever impressed with the fact, that the more intimate my intercourse becomes with the Chinese in their own vernacular language, the more frequent are the incidents I meet with, which encourages me to persevere.

On returning from Canton I made a short stay at Whompos, where the foreign shipping lies, 12 miles from Canton. Accompanied by an English physician and two pious English captains, I visited one of the large rural villages near by. On entering a spacious temple in the village, we found many persons assembled to celebrate a marriage feast, having all the viands spread out in due order. Making a bench my pulpit, I addressed an attentive congregation of about seventy persons. After I had concluded, several of them came around me and solicited further explanations; and all appeared friendly and respectful. Being in Canton on the Sabbath, I preached in English, nearly all the foreign residents being present.

5. To-day, I had the happiness of baptizing Capt. T. Rogers, of Philadelphia, commander of ship Henry Pratt. After appropriate services on board the ship, we both went down into the water, and in presence of the officers and crew, and others, I had the happiness of burying him with Christ in baptism, in the great long-boat as she floated full of water along-side.

10. To-day, I addressed nine different Chinese congregations, varying from ten to seventy persons, besides the Chinese services held in my own house. At 12 o'clock, we surrounded the table of our risen Saviour, and Capt. Rogers joined with us in this de-

lightful feast. At night, attended English preaching.

15. Preached to a number of the people in their own houses this afternoon, and had good attention, and many encouraging questions were asked.

20. Two interesting young men called, and in a respectful manner made many inquiries about the new religion. No event of the kind has before taken place here within my knowledge, inasmuch as they came of their own accord, without any solicitation from me or any one else. They remained more than an hour. Yang Seen Sang read and explained to them the accounts of the birth of the Saviour, and many other points, and I also labored with them for some time. They declared their detestation of idols, and the folly of idol worship. When they left, they promised to come again on the Sabbath. One of them is a merchant, and says he has seen me several times; the other is a decent looking young man, but I did not ask his employment. I trust that God will commence and complete a work of grace in their hearts. This being the regular day for my teacher, Yang Seen Sang and myself, to have private prayer together, we locked the door, read, bowed together, and both of us prayed. This is decidedly the most interesting and encouraging case of inquiry I have among the Chinese. Oh for the Spirit of the Lord God!

21. Went, this forenoon, to see a young man, keeper of a paper establishment, who told me, not long ago, that he did not worship the gods of his heathen countrymen. I met him going out on business, and on telling him that I was on my way to see him, to speak to him about Christ, he politely told me that any time I chose to come, he would gladly hear me.

### Greece.

The station at Patras is becoming increasingly interesting. The following is a translation from a communication made by Apostolos, the native assistant to Mr. Love, dated March 15.

I wrote you in haste this morning, [Monday] for I did not write Saturday, in order that by deferring I might await the event and give you, with certainty, the joyful news of yesterday, the Sabbath. And here you have the statement of the same.

N. Kyriakedes, a professor in the gymnasium of this town, [Patras] M.

Patrichios\* Kyriakes, Kyrkos, Joannes Nicholas,† and a certain stocking weaver in town, whom Kyriakes brought— These seven assembled themselves together at my house, and after a full expression of our views and sentiments— we came to a unanimous decision in respect to the following particulars.

1. That we assemble ourselves together every Lord's-day for worship.

2. That we pray kneeling;‡ for, that this was the ancient attitude in prayer is very evident, both from scripture and other history.

3. That in praying, we use no form except the Lord's prayer; (for this prayer is unquestionably the words of our Saviour.) Moreover, that we supplicate Almighty God for whatever we need, through the Mediator that has been sent us; according to his own declaration, "whatever ye ask the Father in my name, I will do it."

4. That we sing a hymn of praise to God.

5. That we read one or two chapters of the New Testament, and expound whatever is difficult in them contained, only that we do not prolong the service beyond the hour of one, in the afternoon.

6. That we interpret no scripture by allegory.§ Whoever is a Christian must believe the New-Testament exactly as it says; for allegory is heresy, which also corresponds with the words of Chrysostom.

7. The sum of the gospel is, "to love the Lord thy God and thy neigh-

\*Patrichios was our teacher in the language the year before Mr. Pasco returned.

†This is the man (mentioned in one of my early letters) who sent his servant to gather up, "that he might preserve as a memorial," the torn up scriptures and tracts, when about three years ago the priests endeavored to get up an uproar against us at Patras.

‡ "Kneeling." The Greeks have many superstitions in respect to the posture in prayer, most of which are regarded as essential to salvation. But to pray "kneeling," is not only an open disregard of all these superstitions, but it is doing that which the church does *not* allow, except on a particular day of the year. Regarded in this light, therefore, the resolution of this little band is most valuable. It shows the power of truth on their consciences, as well as a determination to regard in matters of faith, only what the scriptures sanction.

§ The allegorizing of the Greek Church, surpasses any thing of which one can scarcely form a conception. Not only is the divine teaching of our Saviour and his Apostles, in general, thus tortured into nonsense, but a great part of the scriptural historical events, even, can be made to subserve no better purpose than to become matter for the mock theatricals of priests and prelates in their annual idolatrous festivals.

bor." Nothing else : all else is heresy. In the abstaining from different kinds of food, in the feasts, the candles, and the incense, Jehovah hath no delight, as says the Prophet Isaiah.

In all these we were perfectly unanimous, and next Sabbath we commence according to our agreement. So that I hope we shall soon be able to establish a church.

These persons had supposed that we have some book peculiar to ourselves, like the "Book of Common Prayer," in the English church. I said to them, hear me, my brethren. I will speak to you *λόγους θεοῦς* [literally divine words, i. e. words as true as inspiration.] Baptists have no book of the kind. They receive no book, no teaching, no exegeses, no interpretation in matters of faith and practice, unless with the

"thus saith the Lord," for authority. Nor do we receive the declaration of any book in such matters, unless it refer to the very chapter and verse of the scripture.

They were greatly astonished, and as much pleased. I conversed with them on the subject of baptism, and fully convinced\* them on the subject of the Lord's Supper. O that the Lord may be our protection.

\* "Convinced." I am not certain that I know in respect to what he convinced them : but from the structure of the phrase in the original, and connected as it is with the subject of baptism, I suppose it to be, that in which his own mind has, from the beginning, been perfectly clear, namely, that communion is only proper when it follows proper baptism. He may, nevertheless, only refer to the absurdity of Transubstantiation, which is a most prominent and pernicious doctrine of the Greek Church.

## Other Societies.

### Baptist (Eng.) Missionary Society.

The annual meeting was held in Exeter hall, April 28th.

The total receipts of the year, for the general purposes of the mission, amounted to \$80,984, being an increase above the preceding year of \$553 ; there had also been received, for various objects, \$24,469, including \$2,222 from the Calcutta printing press, making a total of \$101,009. On the other hand, the expenditure of the Society had been \$109,831 ; the excess, added to the balance against the Society, at the beginning of the year, left due to the Treasurer \$17,526. The total number of persons added to the church during the past year, as shown by the tables of each district, was 5,654 ; the total number of members in all the churches being 32,899. There were also 15,510 inquirers, 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day schools was 148, schoolmasters 170, children taught in day schools 10,298, and of those taught in the Sabbath schools about 15,000 ; the number of volumes of the scriptures printed, was 86,000.\*

*Calcutta.*—Dr. Yates has continued to devote his time and energies mainly to the

work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every Sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labors, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or boy's boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchok, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (heathen boy's day-school) at Entally, together with the study of the language, and occasional Eng-

\* The missions in the West India Islands have resolved to withdraw from the funds of the parent Society after August, 1842.

lish preaching. Mr. Gibson has entered upon his labors with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.*—Our esteemed brother, Carapet C. Aratou, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favorite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Ganga Narayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed *Missionary Scenes in Calcutta*. The students at Entally have also been occasionally employed in a similar manner, especially since br. G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mohammedans oppose it; but signs of repentance for sin and of a desire after salvation, are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali. This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance in the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having, in compliance with the wishes of some members, (chiefly

East Indians), commenced to address the people in Hindustani on Sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce. This church is intimately connected with the native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every Sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the Sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Haurah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical knowledge I have established a bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends; among whom I wish to express my obligation to Captain Gardner (a gentleman trading in this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble, owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok.*—Under my superintendence.—This has been a year of trial to us; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people had to endure much petty persecution both from their heathen neighbors and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time



promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendence of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R. Gibson, A. B., &c. The present number of resident members is sixty-one, or including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*.—The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the 15th of December an examination was held, which showed that the institution had been much raised above the low state in

which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge, which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent, Rev. G. Small.—The attendance throughout the year was about two hundred; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e. g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless for me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit, who teaches Sanscrit and Bengali, the masters are all Christians.

The students of theology are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that

remain gives much satisfaction, and they all endeavor to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.*—This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements, Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms, published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2d, Gospels and Acts, 2,500; 3d, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe, 5,000 copies. A new edition of the Proverbs is printed, except the title-page and two last chapters: the entire Bible has advanced to 1 Kings, xvii., but it is in type as far as 2 Kings, viii. How far the Hindi Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

*Dumdum* :—7 miles N. of Calcutta: the head-quarters of the artillery.—This station is at present unoccupied.

*Jessore* :—65 miles N. E. of Serampore, with 5 sub-stations—J. Parry: 5 nat. as.—communicants, 99; of whom 31 natives have been admitted during the year—6 schools.

Mr. Parry and five native preachers are much occupied in visiting markets, villages, and other places of resort, throughout a large district. In these excursions he finds the advantage of a portable pulpit; for such is the eagerness shown to hear and see the preachers, and to obtain tracts,

that without this means of partial defence, they would be in imminent danger of being suffocated or trampled on. Caste has, in several instances, been renounced.

*Burishol* :—140 miles E. of Serampore, with 1 sub-station—S. Bareiro: 2 nat. as.—communicants, 6.

It is quite clear that light is gradually breaking through the dead gloom of sin and error; and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. An intelligent Brahmin freely confessed, that he, with his countrymen, was in an awful state with regard to salvation.

They have ingenious excuses for every thing, lies to cover lies; but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

*Soory* :—45 miles N. W. of Calcutta—James Williamson: 3 nat. as.—communicants, 45; of whom one has been added during the year.

Mr. Williamson has continued to itinerate in various parts of the surrounding country, assisted by the natives under his direction. The church over which he presides appears to be advancing in knowledge, and in a practical exhibition of the christian character.

*Cuttwa* :—75 miles N. of Calcutta—W. Carey: 7 nat. as.—communicants, 33.

*Dacca* :—170 miles N. E. of Serampore: inhab. 300,000—Owen Leonard, William Robinson: 3 nat. as.—communicants, 19.

Mr. Leonard, who has been intimately acquainted with the state of the neighborhood for many years, bears witness to the great improvement in the spiritual condition of the people.

*Dinapore* :—about 230 miles N. of Serampore; with a village, *Sadamahl*, about 20 miles N. E. of Dinapore—Hugh Smylie: 2 nat. as.—communicants at Dinapore, 11; and at *Sadamahl*, 22.

The accounts, on the whole, have been very encouraging; we hope that these expectations will not be disappointed; but our brother and his flock endure a fiery trial. On the night of the 15th of January, the village of *Sadamahl*, where a considerable number of native christians and their relatives reside, was attacked by a band of assassins, who wounded many of the people, murdered the native preacher, and sought the life of the missionary, who mercifully escaped their pursuit. The ob-

ject appears to have been, to murder Mr. Smylie and the native preacher. Several persons have been apprehended, and the case is now under investigation; what the result may be, time must develop. The assassins are supposed to belong to a party formerly engaged in issuing base coin, and other iniquitous practices, to which a stop was put through the exertions of the missionary.

**Monghyr**:—250 miles N. W. of Calcutta—John Lawrence, John Parsons, W. Moore: Nansook and another nat. as.—communicants, 48.

We are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed.

There is a disposition to listen to the preaching of the Gospel. This is not a new thing here; and, therefore, cannot be supposed to proceed from mere curiosity with all, if it be the case with some. There are not wanting indications that the truth is surely prevailing in this land.

**Patna**:—a few miles from Digah: inhab. 300,000—Henry Beddy: 2 nat. as.—communicants, 13.

Several promising individuals have renounced caste, and profess to believe in Christ for salvation; but no further additions have been made to the church.

Our stated services in doors and out of doors are as usual. Mrs. Beddy has lately established a female prayer meeting at a distance from our house, where native women are collected, to whom the word of truth is explained; so that while no actual conversions have taken place, we have frequent opportunities of proclaiming the way of salvation to those who are out of the way.

**Benares**:—with a sub-station at **Chunar**—W. Smith: 2 nat. as.—communicants at Benares, 10; and at Chunar, 8.

The church, as also that at Chunar, likewise under Mr. Smith's care, has been exercised with various trials. The word, however, has not been without effect, in bringing souls to Christ. Two persons have been added by baptism to the church in Benares, and one to that in Chunar, during the year.

**Allahabad**:—S. Mackintosh: 1 nat. as.—communicants, 17.

Mr. Mackintosh and one native preacher, have continued throughout the year to make known the way of life: nor have they been without tokens for good; five persons having, during the past year, been added by baptism to the church.

**Agra**:—Richard Williams, Thomas Phillips: 1 nat. as.—communicants, 51.

The field of operation around Agra is stated to be immense; and in order to occupy it with the greater advantage, a local society has been formed, combining all the missionaries who reside in the city, by whom, and the native preachers connected with them, itinerant labors are prosecuted on a regular system.

Some time ago, in the Hat which I visit twice a week, I observed in the crowd a bairagi having his legs much swollen: and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so?" His answer was, "that I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause, chide the coldness of many of the followers of Christ in a good one.

**Delhi**:—J. T. Thompson: Davigir, nat. as.—communicants, 14.

The copious narratives transmitted by Mr. Thomson to our Calcutta brethren of his various exertions, abound with incidents which warrant the hope that the seed of the kingdom, which is widely disseminated, is by no means scattered in vain.

**Ceylon**:—8 stations—C. C. Dawson, Daniel, Harris: 1 as. mis., 8 nat. as.

Three new stations have been formed at Hendella, Matamagollah, and Kalany, making seven in all, independent of Colombo, the capital, where four congregations regularly meet for the worship of God. Of these country stations, those at Hanwella and Matelle appear to have been specially distinguished by tokens of the divine favor. At Hanwella, Mr. Daniel reports that the church has increased from seven members to forty-two; and at Matelle, notwithstanding violent opposition from the interested Buddhist priests, no less than twenty-nine individuals were baptized by Mr. Harris, on a recent visit to that neighborhood. Among these were five of the Rodya caste, whose singularly abject condition greatly exalts the mercy of God displayed in their conversion. Matelle is near the city of Kandy, the ancient capital of the island; and Mr. Harris is so impressed with the importance of making this a central station, that he proposes to remove thither, with Mr. Dawson and the press, and to set on foot an institution for instructing native teachers, that they may be the better qualified to expose and refute the sophistries of Buddhism. Further assistance

from home will be required to carry this plan into effect, and the recent progress of the mission in this island, constitutes a forcible argument why it should be rendered without delay. The number of children reported as receiving instruction in the schools, is 1,200; and upwards of 180 members were admitted to fellowship with the various churches during the last year.

*Sumatra*:—A recent communication from Mr. Ward, of Sumatra, states, that a portion of his time is still occupied in the work of scriptural translation. He has sent a version of the gospel by John to Singapore, where it has been printed in the Arabic character. A part of the book of Genesis has also been translated, together with the Life of Christ, compiled from a "Harmony of the Gospels," which he proposes to print both in the Roman and the Arabic characters. Mr. Ward expresses the hope that the progress of European ascendancy, both in Sumatra and the neighboring island of Borneo, will prove ultimately favorable to the progress of the gospel among their numerous population.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

The Society held its fifth annual meeting on Tuesday, April 26th, 1842, in the meeting-house of the First Baptist Church, New York city.

The amount of receipts from Auxiliaries, Associations, Churches and individuals, and the sale of bibles, during the year, was \$24,692.29. Of this sum, *thirteen thousand six hundred and seventy-nine dollars and seventy-two cents*, have been appropriated for the circulation of the scriptures, viz:

To the Baptist General Convention, for printing and circulating the scriptures at various missionary stations, \$8,500. To the Rev. Isaac McCoy, for the distribution of the scriptures among the Putawatomes, \$500. To the General Baptist Missionary Society, and to the Freewill Baptist Missionary Society, for the distribution of the scriptures in Orissa, \$1,800. To the Foreign Evangelical Society, for distributing the testament among the destitute orphans in France, \$20. To the Bible Translation Society, (Eng.) for printing the scriptures in Bengali and Sanscrit, 5,000. Donations of bibles and testaments to various Societies in this and other countries, \$357.72.

The number of bibles printed during the year is 5,500. The number of bibles sold is 1,367; testaments, 3,426. The Society have on hand, at their depository in New York city, corner of Broome and

Elizabeth streets, 1123 English bibles, in various styles of binding; 4,101 testaments; 163 Welsh bibles; 555 German bibles, and 1626 testaments.

The number of volumes added to the Society's library is 168, making the present number 623. Many of these are valuable books, in ancient and modern languages; among which it is gratifying to see a complete set of the works translated by the British missionaries in India, and others translated by American Baptist missionaries in this and in foreign lands. Among the latter, the Burman bible, translated by Rev. Adoniram Judson, is a work equally calculated to excite our admiration of the performance, and our gratitude to God.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The society held its tenth anniversary in the meeting-house of the First Baptist Church in New York city, April 26, 1842.

The whole number of agents and missionaries who have acted under the commission of the Society the past year is 97. These have been employed in 20 of the United States and territories, in Canada and Texas. They have occupied, steadily, more than 325 stations, preached 9485 sermons; delivered 678 public addresses on various subjects of christian benevolence; made 8055 pastoral visits, and not less than 145 visits of schools. In the performance of those duties they have travelled 111,688 miles.

The amount of ordinary ministerial labor performed by them is equal to that of one man for 67½ years.

In addition to the above, a vast amount of labor has been performed by them in bible and tract distribution, and in organizing or aiding Sunday Schools, Temperance and other Benevolent Societies; which, from the nature of the service, it is impossible to report with accuracy.

The number of agents and missionaries reported by Auxiliary Societies is 270. Their joint labors amount to 183 years of one man; they have occupied more than 336 stations; preached 24,124 sermons; made 24,452 pastoral visits; and travelled 60,377 miles. Total number of agents and missionaries, 367; years' labor performed, 200; miles travelled, 172,065.

Our missionaries report among the results of their past year's labor, the baptism of 1495 persons; the organization of 36 Churches, and the ordination of 16 ministers. They have personally obtained 2981 signatures to the total abstinence pledge, and under their supervision or influence,

4654 pupils have been instructed in Sunday Schools and Bible Classes, by 689 teachers.

By the indirect efforts of those missionaries, 4 Church edifices have been completed; the erection of 18 others has been commenced; 2 Churches have become able to sustain themselves without our aid, and from 42 of the whole number \$2,79861 have been paid for benevolent purposes—that is, for missions, Bible and Tract Societies and ministerial education; besides about \$6,000 for the support of the ministry among themselves. These sums may appear small to many persons, but to those who are well informed of the unparalleled scarcity of money at “the West,” and the extensive existence of a spirit of uncompromising hostility to all missionary operations and claims for ministerial support, they will be regarded as unexpectedly liberal. It is enough perhaps, to say, that nearly the whole amount is from Churches which but a few years—some of them not more than two years—ago had never paid—and not a few of which regarded it as heresy to pay a dollar for such purposes.

There are connected with the Churches aided by the Society, 28 young men, who are in various stages of preparation for the ministry.

The missionaries of Auxiliaries, also, report the baptism of 2727 persons; 150 temperance pledges obtained by them; and the instruction of 5580 scholars in Sunday Schools, in the Churches under their care.

Total, 4,222 baptisms; 3,131 signatures to the total abstinence pledge; 10,284 Sunday School scholars.

The amount received into the Treasury of the Society for twelve months, ending April 15, was \$12,567.92, being \$1,756.11 more than the amount received last year. The total amount received during the last year, including the State auxiliaries was \$67,154.72.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

The anniversary was held in the Broadway Tabernacle, New York city, May 9th. The total receipts of the society for the year were \$20,861.86, being \$10,157.61 more than the preceding year.

In concert with the British and Foreign Sailor's Society, the American Seamen's Friend Society, during the past year, has aided in sustaining efficient chaplains to preach the gospel at Cronstadt in Russia, at Sydney in New South Wales, and at the Cape of Good Hope. Additional joint aid has also been granted for the benefit of seamen at Amsterdam in Holland, to be

expended under the direction of the Consistory of the Reformed Dutch Church.

The American society has also employed two sailor missionaries to labor under the advice and direction of Rev. George Scott, in the important ports of Stockholm and Gottenburg in Sweden.

Their able chaplain has been sustained at Havre in France; and on the 10th of March, the Rev. Samuel C. Damon sailed from New York, as chaplain to seamen in the increasingly important port of Honolulu in the Sandwich Islands. The emperor Nicholas has given permission for the erection of a place of worship for seamen in the port of Cronstadt, and the corner stone of the Mariner's Chapel at Havre was to be laid in March last.

At several foreign missionary stations, the gospel has been preached to seamen by the missionaries of the various Boards. At the port of Canton in China, it is designed to station a chaplain as soon as peace is permanently restored, and our pecuniary means will permit. Some thirty other important ports ought soon to be occupied.

There are also chaplains at Rio Janeiro in Brazil, and at some twelve or fifteen ports on the sea-board of the United States.

#### AMERICAN TRACT SOCIETY.

The annual meeting was held in the Tabernacle, New York city, May 11th.

Thirty-two new publications, including nine volumes, have been issued; whole number of publications on the society's list 1,016, including 131 volumes, besides 1,634 publications approved for foreign stations.

Printed during the year 245,000 volumes, 4,812,000 publications, 100,108,000 pages; circulated during the year 185,152 volumes, 4,478,799 publications, 94,329,045 pages.

The circulation exceeds that of the last year by 13,647,480 pages, and includes 2,786 sets of the Evangelical Family Library of fifteen volumes, 524 of the Christian Library of forty-five volumes, upwards of 8,000 each of several separate volumes, 91,000 of the Christian Almanac for the United States, and of some four page tracts from 100,000 to 150,000 copies each. Total circulated in seventeen years, 1,220,090,921 pages.

The gratuitous distributions of publications to the destitute, made in 574 distinct grants, with publications delivered to members and directors, amounted to \$10,403.01; exceeding the last year by 3,695,982 pages.

Receipts in donations, including \$11,-846.99 for foreign distribution, \$84,941.03; for sales \$56,214.11; total, \$91,155.15. Remitted for foreign and pagan lands \$15,-000. At the close of the year there was due on bills sanctioned \$10,603.39.

Volume circulation, which receives increasing evidence of the Divine sanction. One hundred and eighty-five thousand volumes have been circulated during the year, including 2,796 sets of the Evangelical Family Library. By the voluntary co-operation of at least 20,000 Christians, 1,800,000 volumes in all have been circulated among, perhaps, 800,000 families, embracing not far from 4,000,000 souls. Powerful revivals of religion have followed the circulation in many cities and villages within a brief period, and with an obvious providential and gracious connection with this enterprise.

It is with deep regret the committee announce that they have been able to remit for foreign and pagan lands only the sum of \$15,000.

The \$15,000 remitted has been carefully distributed by a special committee of several denominations as it was apparently most pressingly needed, as follows:—for the Sandwich Islands \$1,000; Siam and China, Baptist mission, \$600; Siam, A. B. C. F. M., \$600; Burmah \$800; Northern India \$2,000; Rev. C. C. Aratoon, Calcutta, \$200; Orissa \$500; Madras \$800; Madura \$500; Ceylon \$2,000; Mahrattas, Bombay, \$200, Ahmednuggur \$400; Western Africa, A. B. C. F. M., \$400, Protestant Episcopal mission \$200; Turkey, \$1,500; Greece, Protestant Episcopal church, \$200; A. B. C. F. M. \$600; Baptist mission \$200; Russia \$1,000; Hamburg, Lower Saxony Tract Society, \$200, Baptist mission \$600; Toulouse and Geneva \$500.

#### AMERICAN HOME MISSIONARY SOCIETY.

The whole number of missionaries in commission during the year is 791, being 101 more than were in the service of the society the preceding year, and five more than the largest number which the society has ever before had in commission, on the American field, in any one year since its organization.

The locations of the missionaries are in twenty-three different States and territories, in Upper and Lower Canada, and in Texas.

The number of congregations and missionary districts is 987, exceeding the number of the last year by 125; and the

amount of labor performed is equal to 594 years, being ninety-three years of labor more than were reported at the last anniversary, and thirty years more than have ever before been reported in a single year.

The number of pupils instructed in Sabbath schools and bible classes, under the supervision of the missionaries, is not far from 64,800.

The number added to the churches on profession of their faith, is not far from 3,446; by letters from other churches 2,068; in all 5,514, which exceeds the number added the last year by 896.

The balance in the treasury, at the date of the last report, was \$2,827.79; and there have since been received \$92,463.64—making the resources of the year, \$95,291.43.

#### AMERICAN BIBLE SOCIETY.

The annual meeting was held in the Tabernacle, New York city, May 12th.

The receipts of the year are \$134,357.08; being an increase of \$15,496.67 over those of the previous year. Considering the scarcity of money in most parts of the country, and the high rate of exchanges, which make remittances difficult, this amount is encouraging, evincing an abiding love for the bible and its diffusion. The disbursements have been \$139,649.70: leaving \$5,292.62 due the treasurer.

The number of bibles and testaments printed is 276,000; being 109,125 more than those of last year.

The number of bibles and testaments issued the last year was 257,067, being an increase of 106,874 over the issues of the previous year, and making a total since the formation of the society of 3,052,765 copies.

The library of the society now contains nearly 1,000 volumes of rare bibles, and other books connected with interpretation.

It contains one Latin copy printed at Venice in 1476, soon after the art of printing was discovered; also nine English copies, older than that of king James, in 1611. Most of these books are donations from the friends of the society.

#### AMERICAN EDUCATION SOCIETY.

The number of beneficiaries assisted during the year, in different stages of their education, is 615. Of this number, 396 are connected with the Parent Board, and 219 with the Central American Education Society. In the last mentioned number, are included forty-six connected with the

Education Society of the Evangelical Lutheran Church; and thirty-one connected with the Board of Education of the German Reformed Church.

The amount of receipts into the treasury of the society and its branches, during the year, is \$32,352.15. The expenditures for the year have been \$34,491.72; exceeding the amount of the receipts by \$2,139.57.

The amount refunded by beneficiaries during the year is \$4,724.78.

The indebtedness of the society and the deficiency in the receipts, have caused the directors to withhold from the beneficiaries two quarterly appropriations. The whole debt of the society now amounts to \$35,539.81; and owing to the depreciation of property and other causes, the permanent fund for scholarships, only the income from which can be used, has been reduced to \$75,148.08.

#### AMERICAN SUNDAY SCHOOL UNION.

The 18th anniversary was held in the First Presbyterian church in Philadelphia, May 24th.

The receipts of the year, in donations, amount to \$14,844.27, or \$585.21 more than last year. Of this amount, there were received for the west, \$9,270.42, or \$3,000 more than the last year. The salaries and expenses of agents, missionaries, donations, etc., amount to \$11,515.53, and the debt of the society for advances to the western and southern fund has been reduced from \$4,058.55, to \$2,762.57. The general, southern and foreign funds, have small balances in their favor, and the valley fund is still in arrears \$4,151.29.

The new publications during the year have been fifty-three in number, sixteen of which are bound library books. Among them are particularly mentioned the "Way of Life," and "Bunyan's Holy War." The illustration which these two publications afford of the principles and power of the society is fully drawn out. The character of books from other sources is also incidentally introduced. The donations to destitute schools are 125 in number, varying from \$1 to \$80, and amounting to \$2,505.50.

The amount of sales during the year (including grants,) was \$65,597.22, or \$10,090.85 more than last year.

The expense of making and selling, \$65,844.30. Showing a deficiency of \$247.08, which is \$1,501.85 less than the deficiency last year.

The society has circulated, during the

last year, upwards of 49,000,000 of pages, without including a variety of cards, tickets, sheet-lessons, miniature books, etc., etc., which would swell the amount to many millions more; 30,000,000 of these were of an 18mo. size.

#### SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

Within the bounds of seven conferences there are 1,638 schools, 16,252 teachers, 90,635 pupils, and 158,247 volumes in the libraries. The report adds—

We have no means of ascertaining the number within the bounds of the other conferences; but presuming these to be a fair average, we make the following estimate. Exclusive of the Texas and Liberia conferences, there are thirty-one conferences of the Methodist Episcopal Church, with a membership of 850,000. Of this number, there are in the seven conferences from which Sunday school reports have been obtained, about 270,000 members. If the number of Sunday school scholars within the bounds of those conferences from which reports have not been obtained, bear the same proportion to the number of members, the Methodist Episcopal Church has under its care in Sunday schools 280,000 children, who are being instructed in those things which are able to make them wise unto salvation, by 50,000 teachers.

So large an army, disciplined by a corps of officers, who look not for their remuneration to the honors and emoluments of this world, but who are animated by the pure principles of benevolence, and a desire to promote the glory of God and the happiness of mankind, is well calculated to enliven the hopes of all who desire to see the cause of Christ advanced.

#### AMERICAN PEACE SOCIETY.

The 14th anniversary of the society was held in the Marlborough chapel, Boston, May 23d. Its receipts for the year were about \$3,000.

#### AMERICAN TRACT SOCIETY, BOSTON.

The annual meeting was held in Park street church, Boston, May 25th. The receipts for the year amounted to \$30,354.05, of which \$17,021.03, were donations and legacies, and \$18,067.92 for publications sold.

**Miscellany.****PUSEYISM IN INDIA.**

The Puseyite party in England, it seems, have obtained control of the "Society for the Propagation of the Gospel in Foreign Parts," and have instructed their missionaries to pursue a course, that, to say the least, is highly discourteous to missionaries of other societies.

"They teach the natives," says the secretary of the Bengal auxiliary to the London Missionary Society, "that no missionaries are valid but those of clergymen episcopally ordained. They are now disturbing the minds of the native Christians by openly declaring that the missionaries of the London Society are not ministers, and that the ordinances of religion as performed by them are not valid: added to which, the Propagation Society's missionaries have lately forbidden the members of their congregations to intermarry with the families of those who are members of our congregations, by which means, not only is the peace of the church destroyed, but also domestic harmony. *The heathens residing in those parts now declare that among Christians caste is being established as amongst themselves.*"

The following quotation from a printed Bengali tract, circulated among the native Christians, will show to what a height these advocates of "apostolical succession" carry their pretensions.

"Baptists and other separatists, who refuse to acknowledge and obey bishops (who are the successors of the apostles,) have no right to preach or to administer the sacrament. Can a man assume the office of a judge unless he be appointed to it by the king? The separatists (dissenters, *matbhedakera*) did not originate with the apostles; for their name was never heard of before the 17th or 18th century of the Christian era, and even then they did not arise without opposition on the part of every apostolic community, nor has any member of the church of Christ since then considered them as sprung from an apostolical origin: whence it is clear that their ministry did not originate with the apostles."

**ACTIVITY OF THE ROMISH CLERGY.**

An appeal in favor of the Belgian Evangelical Society, issued at Brussels, March 1, 1842, gives the following impressive account of the

activity of the Romish Clergy in that country. The king of Belgium is a *Protestant*, though his subjects are mostly *Catholics*.

"On no people have the priests more power; not even Rome itself can boast of followers more subservient to her church. The priests, as a body, are ever active, ever zealous, never tired. Their motto is "forward." And, in proportion as their influence decreases in other parts of the continent, do they concentrate their energies on Belgium. No opportunity of gaining ground is lost sight of by them. They multiply their schools for every class of society; they greedily grasp at the superintendence of those not under their immediate control; and they wage war with those that resist or reject their interference. By this means they work on the rising generation, and bend the twig when young and tender. The press is also a powerful weapon in their hands. They have their official journal in almost every town; the word of command given at head-quarters is immediately re-echoed throughout the land. Thus it is not uncommon to hear sermons preached the same day, on the same subject, in different villages and towns, no matter how far distant from each other. They have also their Tract Society, which prepares its publications for the rich and for the poor, for the learned and for the ignorant. Their most famous authors are reprinted in a cheap form, or if in other languages, they are translated; and this under the influential protection of the authority of the church. They multiply their convents and their congregations, and eagerly seek to have all benevolent institutions placed under their care. As soon as a refuge is opened in any place for the blind, the deaf, the dumb, the orphan, the abandoned character, or the sick, immediately some congregation of "Sisters of Mercy," "Sisters of Love," or "Daughters of the Cross," &c., seek to have the superintendence and direction of the institution. They become tributary streams to the broad river of priestly power, which, in its turn, flows forth with impetuosity to swell the great ocean of papistry. Since 1830 more than 240 new convents have been opened in this country, all of which have before them the one object of advancing the interests of the Roman Catholic church. Jesuit and redemptorist, dominican and franciscan, are so many itinerant missionaries, and the most eloquent amongst them are constantly employed in holding up to scorn in the pulpit



the doctrines of protestantism, and of extolling those of popery. The labors and publications of the Evangelical and Bible Societies are denounced in the most awful and apparently pious language; but the rites, ceremonies, and doctrines of their own church, are descanted on with all the fervor that superstition and interest lend to bigotry. "The regular priesthood, strengthened and carried onwards by these powerful streams, manfully play their part in the confessional, the pastoral visit, and the pulpit. The superior clergy are not less zealous. Their word and authority are constantly set in opposition to the labors of the Evangelical Society and the word of God.

"Every day they augment their power, they increase their influence, and multiply their numbers. Funds are willingly and abundantly placed at their disposal by their followers. They can purchase ornaments, paintings, saints, buildings for schools, for benevolent institutions, for churches, for convents; in short, all they need or wish.

"They are determined to work whilst it is called to-day, and whatever their hands find to do, they do it with all their might."

"And shall not we be zealously affected in a good thing; knowing that our labor is not in vain in the Lord?"

"The constitution of the nation gives the greatest freedom to religious effort. No country can boast of laws affording so much religious liberty. No legal hindrance can interpose to stay the zeal of Roman Catholic or of protestant missionary. The field is open to both; the one goes forth manfully, and as a host; the other as a persecuted band, feeble and few."

#### CHRISTIAN EXPERIENCE OF A HEATHEN BOY.

The Rev. William Gill, a missionary of the London Missionary Society, at Rarotonga, a station on one of the South Sea Islands, writes, March 26, 1841, as follows—

Our schools are well attended, and, I am happy to state, afford many blossoms of hope. Some of the children were some time since tempted to join in a heathen dance, got up by the "Tuteauri,"\* but the majority are constant in their attendance, and make good progress. Several among the teachers have given pleasing evidence of a renewed heart; and others, both teachers and elder scholars, are among the inquirers. I could mention the cases of several, but at the present time will refer only to one,—that of a young man about 18 years old. I do so the more willingly

because it has some reference to the labors of our departed brother William. It appears before us as the fruit of a word spoken in season by our brother; the result of which yet remains to be disclosed to him in eternity.

My first conversation with the lad was as follows:

"I have," he said, "long wished to converse with you."

"On what subject," I inquired, "do you wish to converse?"

"On the subject of baptism."

"Tell me first what you think of baptism?"

"I think it to be a sign, by which to show that our hearts are entirely defiled by sin, and that except we are renewed by the Holy Spirit, we cannot be saved."

"Are all men fit subjects for baptism?"

"No, none but those who hate sin, and who have run to Jesus, and desire to become entirely his disciples."

"Do you remember being taken by your father to William?"

"Yes, quite well."

"Have you been a steady, thoughtful lad?"

"No, far from it. I have been a very wicked boy. I would not live at home; I joined, as often as I could, a set of wild lads with whom I used to steal, and commit all kinds of sin."

"That was, indeed, an awful condition," I observed.

"I have not told you all," he replied: "I cannot. I have been, indeed, a very wicked boy."

"But," I continued, "I am surprised at what you say, because since my residence here, I have known you as a steady lad in the school. What first wrought a change in your conduct?"

"While I was so wicked, I frequently had thoughts of fear in my heart, but they were not lasting, until one day just before William was going to England, he came here to preach, and afterward to address the children; being his last address, I was induced to go and hear him. He told us it was an evil and bitter thing to sin against God, and exhorted us to go to Jesus for pardon and salvation. He told us we ought to go at once and not delay."

"Well, how did this address affect you?"

"It caused fear to grow in my heart, because I then saw my sin, and it also excited my desire to speak to William."

"Well, did you speak to him?"

"Yes," replied the young man. "I with another went and begged a little book, that I might learn, for I did not then know how to read."

"How did you succeed?"

\*Reflectors of Christianity.

"I asked for a book, and William looked at me and said, 'Are you come for a book? Why, I know you to be a very wicked boy, and besides you cannot read; how is it that you are come to beg a book?' I then told him all he had said was true. I was a very wicked boy, but from what I had heard that morning, I was full of fear because of my great sins, and now desired to learn, and would try to cast off my former habits."

"Well," I inquired, "what did William say then?"

"He exhorted me to learn to read, and read the good word of God, and to pray for a new heart."

"But," I continued, "this is a long time since, upwards of six years ago. Have you attended to William's advice, and been a praying lad ever since?"

"From that time I have been a steady lad, I have obeyed my father, I have at-

tended the schools and the house of prayer. I used sometimes to pray, but my heart was the same as formerly. I did not hate all evil. I did not desire Jesus with all my heart."

"But do you think that your heart is interested about these matters now?"

"Oh, yes!" he replied, "I feel very different *inside* now to what I did formerly; my heart is become soft, and my eyes are opened."

"Has this been a sudden change?" I inquired.

"No, it has grown very softly."

"But are you sure this change has taken place? What are the signs?"

"I think my heart is changed. This I know, sin is become a very wicked thing to me; I rejoice in private prayer to God; my heart is made light, and I desire to be found in Jesus, that he should be my Lord and Master, and I become his servant."

### American Baptist Board of Foreign Missions.

#### THE PROBABLE ABILITY OF THE BAPTIST DENOMINATION TO SUPPORT FOREIGN MISSIONS.

This is a subject upon which we cannot reason with the precision of mathematical demonstration. Before we could proceed with that method of proof, certain principles of duty must be established, capable of universal application; and all the facts in the case must be in our possession, as it regards the actual means of each individual, and all the various other claims upon him, &c., &c.; but all these conditions are wanting. The question of duty to the heathen is variously interpreted; though it may be generally admitted that there is some obligation, the degree of indebtedness would be estimated variously by individuals of the same ability. Nor will the degree of obligation felt, always correspond with the strength of moral feeling; a person of correct moral sensibilities may have been badly educated.

We will proceed with the inquiry upon the supposition that the question of duty is so far settled, that every Christian, and

more, that every person of good morals feels bound to contribute to the support of foreign missions, according to his ability and the relative claims of other objects of benevolence; and upon the supposition, too, that all these various claims are justly estimated. Have the Baptists of the United States, who, since 1814, have been sending Christian missionaries into various quarters of the world, among the unevangelized portions of mankind, reached the extent of their ability? The Board of Missions have obviously proceeded upon the supposition, that our actual ability for sustaining foreign missions has, as yet, been but partially developed. They have commenced missions at various points, in the expectation that the number of laborers would be greatly augmented. It is only upon this supposition, that their wisdom can be justified. Our missions, at present, are evidently too much extended to be prosecuted advantageously, unless the number of laborers shall be considerably increased. Have the managers of our missionary concerns been mistaken? Have they estimated the ability, and the integrity, and the

fidelity of their brethren too highly? What have we done? The amount of our annual contributions, including what has been given to this object through the Bible Society, will not much exceed \$60,000. Supposing the number of our communicants to be 600,000, a contribution of \$60,000 would be equal to *ten cents* for each member. Are we told that one half of this number are poor? We admit it. We will suppose that their condition is not better than that of the majority of those who are supported in the almshouses of New England, (which is not the case,) and no man will deny the ability of this class even, to raise for the procurement of any object which they really desired, a single dime, in the space of a twelve-month, or even three times that amount. But let us cast off this class, the one half, 300,000,\* and see what we can make of the remainder.

The reader need have no fears that we are going to deceive ourselves by a mathematical deduction,—that, because we find by a calculation in figures, based upon a given estimate, that there is ability to send the gospel to the heathen, that, therefore, the heathen will be evangelized. The object of our inquiry is, is it just and right for us to set ourselves at work in good earnest to induce the people in this Christian and highly favored land to convey the blessings of salvation to the perishing heathen? We have in our churches 300,000 communicants who are in the condition, at least, of good livers,—who are annually accumulating property; and is it not probable, that the Lord Jesus Christ has a claim upon them, on account of the heathen, infinitely greater than that which

they are meeting? We are almost afraid to attempt to describe these things, lest we should do it irreverently, or with too little humiliation and tenderness of feeling. Has the Lord Jesus Christ any claim upon us? Can that claim be estimated in dollars and cents? Are the offerings which we make to the glorious Redeemer, of less value than those which the heathen make to demons, with the hope of so appeasing them as to escape from some temporary evils, which they vainly suppose these imaginary beings have the power of inflicting upon them?

Lest we do an injustice, let it be stated that there are many among us who have come up to a very high standard of liberality in their contributions for foreign missions. Let not the admission, however, displace from our minds the fact, that we have three hundred thousand members of competent means, who are each on an average, giving annually for the accomplishment of so magnificent a design as that of evangelizing the world, less than twenty cents. The question before us is—if it be allowable to ask if that be true which every one knows to be false—have we reached the maximum of our ability? The fact that a few are seen so far in advance of all the rest, affords some evidence on this point.

To exhibit this subject in a strong point of view, we should need to know the actual income of each individual, the amount of his expenditure, and the various items for which expenses are incurred. These facts, however, are in the possession of no one; and we have no adequate means of obtaining even an approximate view of them. The annual expenses of each individual in the class of persons of whom we are now speaking, is doubtless equal, on an average, to \$200 per annum. Admitting, then, that their contributions for missions are twenty cents each, it would appear that a thousandth part of their expenses is for this object, which places the claim of the heathen upon us at a pretty low point.

Nothing is more true than that a false method of reasoning is generally adopted upon the subject of Christian benevolence. The too common custom is to satisfy every

\* If the division which we have now made, by drawing an imaginary line, could actually take place, and the parties be accurately surveyed, some very curious facts would, no doubt, be developed. It might be found that the poor, whom we have cast off as being of no account, were actually sustaining the greater share of this labor—that the mites of poor widows even, constituted a very considerable sum in the general aggregate collected for missionary purposes.

actual and even imaginary want, before we come to the question of giving. You take up the inquiries, what is spent in pleasure, what for the gratification of appetite, &c., and the amount, compared with that expended in doing good, is enormous.

Estimating the cost of distilled spirits, consumed in the United States, at twenty-five cents per gallon, the amount expended for this article, in 1839, was ten millions two hundred and sixty-six thousand three hundred and thirty-three dollars, at an average expense, for each individual, of sixty-six cents and six mills. Now the individuals of whom we are speaking, either use this article or they do not. If they use it as a beverage, their condition would be improved by discontinuing it, and by paying the amount thus expended with positive injury to themselves, for the support of foreign missions; and if they do not use it, they can certainly afford to pay to this object what others can pay for a needless thing. If 300,000 contribute each sixty cents, it gives \$180,000.

The annual cost of coffee consumed in the United States, estimating the cost of the article at 9 7-10 cents per pound, is \$7,763,462, which is equal to an average cost to each person of 45½ cents.

Our limits do not allow us to pursue these inquiries any farther at this time. Our object has been to make it appear that we are able to double and treble our contributions for foreign missions, and that the neglecting to do so, argues a criminal indifference to the subject. To correct this great evil, we must begin individually, just as Christianity makes its aggressions upon human society; and this process must go on until the whole mass becomes affected. In fact, this is Christianity in one of its bearings. Let us begin, and let the question be, What do I owe unto my Lord?

#### FAILURE OF AGENTS IN CALCUTTA.

At a recent meeting of the Board, the Treasurer reported that by the late failure of the house of Boyde & Co., our agents in Calcutta, the Board is liable to sus-

tain a serious loss; that there was in their hands at the time of the failure, \$7,847, subject to the order of our missionaries in Asia. What portion of this sum will be recovered, is uncertain. The Board have been informed that creditors of such houses as have transacted this kind of commission, have sometimes allowed the whole amount to be paid; and they have taken measures to secure this result if possible.

The Board is liable to lose the greater part of this sum, and for the time being, the whole amount is unavailable to our missionaries. But for the liberality of several English gentlemen at Calcutta and in other places, where our missionaries are known and the credit of the Board is established, our brethren must have suffered a very great inconvenience.

This loss is the more painfully felt, at this time, from the fact that the Board were beginning to adopt measures for re-informing several of the missionary stations by sending out additional missionaries. How far their designs may be interrupted by this loss, cannot now be determined. There has been of late a manifest increase in the contributions to the funds; and it is hoped that the knowledge of this loss will only call forth a more liberal expression of interest in behalf of the heathen. Shall this loss fall on ourselves or on the heathen, who are dependent on us for the bread of life? The English Baptist Missionary Society in 1812, when much weaker than we are, lost by the burning of their printing office at Serampore, about \$50,000—which was more than supplied within a single year, by the extra contributions of the friends of missions. This event is strictly providential. It has occurred from no want of care or economy on the part of the Board. It is an event that can rarely occur if the same care be exercised: and yet its possibility is proved by the sad reality.

The Board has now carried on its operations in different and remote parts of the world for nearly thirty years, during which time, its losses have been so few and unimportant, that they scarcely deserve to be mentioned. Indeed the Board feel that

they have abundant occasion to acknowledge the special providence of God in their behalf.

#### THE FARMERS ARE COMING WITH THEIR OFFERINGS.

An increase of interest in our missionary efforts is becoming obvious; it is not the result of a momentary excitement, awakened by some adventitious circumstances, but it arises, obviously, from a deep, settled conviction of duty. The yeomanry are coming with their offerings, a class who do not move so soon as some others, but when they have made up their minds, the thing is certain. We recently had occasion to speak of the liberality of Mr. Follet, of Vermont. The treasurer reports in the present number of the Magazine, the receipt of \$500 from Mr. Robert Francis of Weathersfield, Ct. Mr. Francis, too, is a farmer, who has accumulated his property by his own industry, and though now an old man, he still eats his bread by the sweat of his brow.

#### JUVENILE FOREIGN MISSIONARY SOCIETIES.

To Superintendents and Teachers of Sabbath Schools.

BRETHREN,—Permit me to call your attention to the claims of the missionary cause on the youth and children under your religious instruction. One of the many efforts now making to promote missionary feeling and action in this country, is that of soliciting the sympathies of Sabbath school scholars in behalf of the heathen.

There are a few very plain reasons for directing the attention of the young to this subject, and for calling in their aid.

1. For the heathen's sake. The sum that may be contributed by them for the support of missions to pagan lands, is by no means trifling. It is not known how many Baptist Sabbath schools there are in America; but they are believed to be not less than 3000. This is on the supposition that one half of the Baptist churches in this country have attached to them a Sabbath school. It is hoped a greater proportion have them. But from the 3000, deduct 1000, as

being either too poor to contribute any thing, or as being too inefficiently managed to do any thing for the benevolent objects of the day. And then let us inquire how much the remaining 2000 might be supposed to contribute annually, provided the subject was properly brought before them. Is there a school among this remaining 2000, which could not contribute \$3.00 a year. This would be, for a school of 25 scholars, only one cent a month for each pupil. But the sum of all the schools, at that rate, would be \$6000, a tenth of all that is now raised for Foreign Missions by the Baptists in this country. But the greater number of the schools could easily give \$12.00 in a year, which, in all, would amount to \$24,000. There are many schools which could contribute 20, 30, 50, and even 100, or more. If we mistake not, there is one school, which, the last year, has raised for Foreign Missions about \$120. Hitherto, however, but little has been done for Foreign Missions by Sabbath schools. The whole amount, it is believed, does not exceed \$500, or \$600, yearly.

2. Another reason for enlisting the feelings and co-operation of the young in behalf of Foreign Missions, is, that it will exert a good moral influence on the youthful contributors themselves. The habit of contributing, at stated periods, in aid of the Missions, would induce frequent little acts of economy and self-denial, whose silent influence would aid in the formation of a good character—the object of all education.

It would afford to the Teachers and Superintendents the means of greater variety and interest in their weekly instruction, by missionary anecdotes, by allusions to pagan character and customs. The monotony of Sabbath schools is one of their present obstacles to success.

The missionary information given, would cultivate a compassionate spirit; and the practice of contributing would form the habit of doing good. It is difficult to induce an old man, who was not accustomed in early life to deeds of charity, to give liberally to any object. This early formation of a habit of benevolence is of incalculable

do., united mon. con., at Bowdoin Square ch., per Benjamin Smith,	92,53
do., Federal St. ch. and soc., per W. D. Ticknor,	67,65
do., Bowdoin Square ch., L. W. Nichols	23,00
A lady	1,00
per Rev. R. W. Cushman,	26,00
Newbury and Newburyport, Fem. For. Miss. Soc., Mrs. S. A. Arnold sec.,	50,00
Newton, Bap. ch., Upper Falls, mon. con., per Mr. Keyes,	5,46
Cambridgeport, Bap. ch., George Cummings tr.	315,54
Springfield, Chicopee Falls, 2d Bap. ch. and soc.	100,00
do., Cabotville, 3d Bap. ch. and soc.	100,00
West Springfield, Agawam, 1st Bap. ch. and soc.	33,00
do. do., Ireland, 2d Bap. ch. and soc.	60,00
East Long Meadow, 1st Bap. ch. and soc.	30,00
Chesterfield, Bap. ch., mon. con., per Rev. Ambrose Day,	6,00
per Rev. Jos. B. Brown,	329,00
Agent of the Board,	5,17
Falmouth, Robert A. Coffin, per Gould, Kendall & Lincoln,	10,00
Westminster, Bap. ch., per Geo. D. Felton,	19,37
Framingham, Bap. Benev. Soc., Asa B. Cram tr., for Karen Mission, per A. G. Gibbs,	982,42

*Rhode Island.*

Providence, religious society in Brown University, H. C. Page tr., per W. H. Eaton,	8,50
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*Connecticut.*

New London, 2d Bap. ch., per Rev. L. Covell,	13,00
Connecticut Bap. Convention, Joseph B. Gilbert tr.,	1132,77
For general fund,	500,00
Rob't Francis of Wethersfield, for Karen Miss., to be expended under the direction of Dr. Judson and Mr. Vinton,	1632,77
	1645,77

*New York.*

New York Bap. Association, per Rev. S. H. Cone,	
New York city, 16th Bap. church	12,01
Newbury, Bap. ch.	7,00
Piermont, do. do.	5,00
	24,01
Washington Union Assoc., per Rev. Isaac Wescott,	81,82
Albany, 1st Bap. ch., per William Soulden,	164,00
	269,83

*Maryland.*

Nanjemoy, Baptist church, mon. con.,	12,12
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Baltimore, Calvin St. Bap. Sab. school,	10,00
per Rev. Geo. F. Adams,	22,12

*Virginia.*

Rev. William Mylne, for African Miss., per Rev. Baron Stow,	23,50
Richmond, 2d Bap. ch., Fem. For. Miss. Soc., Mrs. S. M. Magoon tr.,	105,00
Fem. Judson Soc., Mrs. S. H. Nelson tr.,	22,50
	127,50

Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,	
For educating two heathen children named Thomas and Mary Ann Hume,	35,55
For Burman Mission,	40,00
" African Mission,	33,00
" general purposes,	2090,40
	2198,95
	2349,96

*Georgia.*

Georgia Baptist Convention, Ab-salem Janes tr.,	
For African Mission,	3,31
" Burman Mission,	50,00
Towards the support of Rev. E. A. Stevens,	62,33
For general purposes,	751,05
	866,69

Savannah, Bap. ch., per Rev. J. G. Binney.	
Collected at mon. con.	88,07
Children's Sab. Sch. Soc., for educating Burman children,	20,00
Ladies For. Miss. Assoc.	42,97
Collection	462,02
	613,06

Proceeds of gold watch, received through the Convention in 1841,	42,50
	1522,25

*Ohio.*

Cincinnati, Bur. Fem. Ed. Soc., per Miss Mary Van Matre,	49,00
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*Illinois.*

A friend to missions, per W. H. Turpin,	100,00
Rock River Association, Nathaniel Crosby tr.,	7,00
	107,00

*Agency.*

Hartford, Washington Co., N. Y., Baker, deceased, per G. M. Baker, executor,	16,00
	57027,59

The sum of \$2200,00 has also been received from the Am. Tract Society, per Rev. W. A. Hallock, to be appropriated as follows, viz. :—

Siam	600,00
Burmah	800,00
Greece	300,00
Germany	600,00

\$2200,00

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII

SEPTEMBER, 1842.

NO. 9.

## American Baptist Board of Foreign Missions.

### Assam.

#### JOURNAL OF MR. BROWN.

The importance of Assam as a field of missionary labor cannot be too highly appreciated. It embraces about one million of souls, its climate (for India) is healthy; it is under the protection of the British government, which offers to our missionaries a free toleration. Ours are at present the only missionaries in the country, nor is it probable that any others will, at present, enter it;—inasmuch as all other societies within our knowledge, both in this country and in Europe, except the "Society for the Propagation of the Faith," are, like our own, not in a condition to enlarge. We intend to procure and publish, at the earliest moment practicable, a map of Assam with notes.

Sibsagor, July 29, 1841. I have decided to remain at this place. The press, we trust, will ultimately be located here, it being altogether the most central and important station in Assam Proper—that is, Assam above Gowahati. The district between Gowahati and Goalpara, though reckoned as part of Assam, has no connection with it in a missionary point of view, as the people do not speak the Assamese language.

This is the most populous and important district in Assam, and has been the centre both of political and religious influence, ever since the establishment of the Ahom kings, at Gorgaung, above three centuries ago. Gorgaung lies a few miles above this, on the same side of the river, and has recently been granted by the government to the Assam Tea Company, as their principal depot this side of Jai-pur. From A. D. 1695 to 1794, the

Assam rajahs fixed their residence during the cold season at Rangpur, about two miles from this place, on the opposite side of the river, where the old palace and many other ruins still remain. The situation of Rangpur being low, the rajahs still continued to spend the rains at Gorgaung, where a magnificent old palace is yet in existence. After the East India Company became connected with the affairs of Assam, Jorhath was selected as the residence of the rajahs, and has so continued until the time of the late rajah Purandar Singh. On the deposition of the latter, two years ago, the government selected this place as their head-quarters, since which time the population has been steadily increasing, till it is now probably the largest village this side of Gowahati.

Sibsagor stands upon the Dikho river, which empties into the Brahmaputra one or two days sail from its mouth. The mission bungalow here is situated on the high bank of a large tank, called Sib-sagar, (Shiva's Ocean). It is a beautiful sheet of water, about half a mile from the river, and covers above 120 acres. It was dug A. D. 1733, and has three temples on its banks, the largest of which is dedicated to Shiva. On its top is a golden ball, perforated by bullets in several places. This is said to have been done by the Burmese, many of whom, it is reported, were struck dead immediately after.\* Peculiar sanctity is attached to the tank, and the flocks of wild geese that frequent it during the cold season are never allowed to be molested,—the natives, indeed, believe

\* The Burmans held possession of Assam from 1821 to 1825, when it was ceded to the English.—*Ed. of the Mag.*

Having made arrangements for the security of the mission property during my absence, I left Jaipur on the 30th of Nov. Mrs. C. accompanied me to Sibsagor for the purpose of obtaining medical advice. We made the journey by water to Sibsagor, (about fifty miles below Jaipur, in a direct line,) and reached the station on the 8th of December, and we were cordially received by our dear friends there. I went about with the brethren to most of the places in the immediate vicinity, and witnessed several very attentive congregations, who appeared willing to listen to the truths of the gospel, and to receive our books. Several evinced an eagerness to hear that was truly gratifying.

On the 12th, Montan, the lad mentioned in my journal of Sept. 15,\* was baptized by br. Brown in the large and beautiful tank at Sibsagor. Most of the European residents at the station, and several natives, were present during the services. Br. Brown delivered an address, and prayed in Assamese; and a hymn composed by him in the same language, for the occasion, was sung to the tune of Suffolk. In the evening we commemorated the death of our adorable Redeemer. The day was one of intense interest to us all—a day never to be forgotten. A new interest appeared to be excited, and several of the most respectable natives called at br. Brown's house to see the new convert, and to inquire respecting the religion he had professed. May they be led to examine, repent, and believe the holy truths presented to their minds.

On the 20th Dec. I left Sibsagor and proceeded by water to Tezpur, about 100 miles from Sibsagor by the river. Major Jenkins had kindly given me a letter of introduction to the officer in charge at Tezpur, from whom, as well as from the other gentlemen of the station, I received the most polite at-

tention, and every assistance I required. I spent the Sabbath here, and read a sermon both morning and evening to the European residents, at the house of Capt. Foquette. I distributed tracts to as many of the natives as I could find able to read, and explained my object in giving them, to several groups of people whom I collected together.

Tezpur is a fine high station, on the north bank of the Brahmaputra, and is thought to be the most healthy in Assam for Europeans. The officers in charge of the Darrang district reside here, and it is also the station of the 2d in command of one of the Assam Local Corps. The most dense portion of the population is not, however, in this neighborhood, but about fifty miles below, accessible from a branch of the Brahmaputra, to which place there is also said to be a good carriage road. That portion of the district is also called Darrang, although it is but one of five divisions of the whole district of that name. It was formerly the head quarters of the officers in charge of the district, when in 1835 they removed to Tezpur. There is, however, still a sub-assistant to the Commissioner at the old station, but it is considered unhealthy for Europeans in the rainy season. The population of the whole district is estimated by Mr. Strong, (who was then the only civil officer at Tezpur) at upwards of 200,000, mostly Assamese and Kacháris or Kosáris. Within a short distance around the station, there were supposed to be 600 houses or 3000 inhabitants.

Mr. Strong having kindly furnished me with an elephant, I left on the 27th for Nowgong, twenty miles south of Tezpur, and reached the station just after dark. I was cordially welcomed by br. and sister Bronson, who have recently removed from Jaipur to this place.

The country for about ten or twelve miles before reaching Nowgong, I found well cultivated and populous. As far as the eye could stretch an immense plain presented itself to view, studded in every direction with villages, whose inhabitants were the cultivators of the soil.

After remaining one day at Nowgong, br. Bronson and myself left in a canoe for Gowahati, which is about 70 miles (by the river) below or west of Nowgong. The banks on both sides of the river Kallang for about 30 miles below Nowgong, we found cov-

\* The journal here referred to has never been published: the passage alluded to, is as follows, and it shows that God is pleased to bless a variety of instrumentalities.

"We learn from Bhodia, a pupil in Mrs. C.'s school, that Montan, our old Sadiya scholar, who is now at Debrugor, is ridiculed a great deal because he reads our tracts. He has recently read the 'True Refuge,' and declares that he fully believes the Christian religion to be true—that he was convinced at the time he learned the catechism in Mrs. C.'s school in Sadiya, but that the truth never particularly interested him until recently, on reading the above named tract given him by br. Brown."—*Ed.*



ered with a dense population, surpassing any thing I have met with in any other part of Assam. About 20 miles below the station we passed a place where a large number of people were assembling for a fair which is held there weekly. Rice and other necessities, cloths, hoes, axes, dâhs, and a variety of useful articles were exposed for sale. Assamese, Hâlung, Mikirs and Gârô, amounting to between 2000 and 3000, were here collected together purchasing their weekly supplies for themselves and families. It was a most animating scene. We gave away a number of tracts, which were received with eagerness, and we hope will be productive of good. This would make an excellent preaching station for the missionary located at Nowgong, it being only about fifteen miles by land, and there is a good road leading to this place.

The river Kallang empties itself into the Brahmaputra, eight or ten miles above Gowahati, which station we reached on the 1st of January, and were cordially received by br. and sister Robinson.\*

I should have mentioned before, that Assam is at present divided into six districts, viz., Kamrup, Darrang, Nowgong, Sibpur, Lakhimpur and Matak or Sadiya.

The following extracts are from br. Robinson's recent work on Assam:—

"The chief town in Kamrup is Gowahati, or as it is called in the ancient books of the Hindus, Pragjoitshpur. It is the residence of the Commissioner and of the civil authorities in charge of the district. It is situated on the left bank of the Brahmaputra, at the eastern extremity of the division, and occupies a plain of 2 1-2 square miles in extent. This plain is bounded on the interior by a chain of pretty hills, stretching from N. E. to S. W., in form of a semi-circle, with its two promontories resting upon the river, while the river itself, taking a bend concentric with the hills, cuts it out in the form of a crescent, and extends the whole length of the space between its horns.

"During the splendor of the Assam dynasty, Gowahati was one of the largest cities in the kingdom. It occupied within its fortifications a vast extent of country on both banks of the

great stream; the hills on either side forming a spacious amphitheatre, equally well fortified by nature and by art. It was the capital of all Lower Assam, and the residence of the Viceroy or Bor Phukam. The entrances into the city were by guarded passes on either bank of the river. The ruins of the gateways of some of these passes are still to be seen, and the remains of the extensive fortifications may to this day be traced for miles in the mounds and ditches that now serve only to mark the ancient citadel. Besides these relics, but a small portion of its former grandeur now remains. Its brick, its mortar, and earthen ware, constitute in some places a large proportion of the soil. Numerous carved stones and beautifully finished slabs, the remains of once noble temples, are constantly found beneath the surface of the ground; its numerous and spacious tanks, the works of tens of thousands, the pride of its princes, and the wonder of the present day, are now choked up with weeds, and jungle, or altogether effaced by a false, though luxuriant soil, that floats on the stagnant waters concealed beneath.

"In the centre of the river opposite the station stands a little rocky island, called Umananda. According to the Hindu legends this island was formed by the god Sib of the dust with which he had marked his forehead. It presents a very picturesque object, clothed as it is with trees, and crowned with temples."

"One of the most remarkable temples in Assam, is the shrine Kama-khya, the goddess of love, situated on the summit of a hill, about two miles to the west of Gowahati. This fane is one of great celebrity, and is frequented by a vast number of pilgrims from all parts of India. It owes its celebrity neither to its structure nor its situation; but to the image itself. Yet the site is not uninteresting, nor is it devoid of beauty. To the south it is shut in by a cluster of hills, and to the north flows the sacred Brahmaputra, which bathes the extreme points of the hill. Within these bounds is the sanctuary of the goddess; but her sway is not confined to these precincts. The whole of the province of Kamrup, as its name implies, was in ancient times a sort of *Idalion* grove, a privileged region for mirth, and dance, and revelry, and all manner of licentiousness.

"Some of the formulas used at the festival in honor of this goddess, relate

\* Mr. Robinson is principal of the school at Gowahati under the patronage of the General Committee of Public Education; he and his wife are both members of the Baptist church.—*Ed.*

to things which can never become the subject of description. Here the most abominable rights are practised, and the most licentious scenes exhibited, which it is hardly possible to suppose the human mind, even when sunk to the very lowest depths of depravity, could be capable of devising.

"During the daily ceremonies of worship performed before the image, spectators are very few, and these feel no interest whatever in the mummerly going forward. Were it not for those who come to pay a visit of ceremony to the image, and to present their offerings, the temple would be as little crowded on festival, as on common days; but as soon as the well known sound of the drum is heard, calling the people to the midnight orgies, the dance and the song, whole multitudes assemble, and the crowd becomes dense. The women employed to dance and sing on these occasions, are those consecrated to the temple, of whom it is reputed there are no less than five hundred. Their presence, together with their filthy songs, and more obscene dances, form the chief attractions. A song is scarcely tolerated which does not contain the most marked allusions to unchastity; while those which are so abominable, that no person could repeat them out of the temple, receive in general the loudest plaudits. All this is done in the very face of the idol, nor does the thought, "Thou God seest me," ever produce the slightest pause in these midnight revels. But we decline blotting these pages with any further allusion to such unutterable abominations.

"Another temple of no less consequence than the one we have just noticed, is that situated at Haju, a village in Kamrup, about six miles from the northern bank of the Brahmaputra. The great object of veneration is an image called "Mahamuni," in a temple on the summit of a hill about 300 feet high. Thousands of votaries of every rank and condition are here annually congregated together, and towards this shrine a tide of costly offerings from every point of the compass is constantly setting in. It is visited not only by pilgrims of the Brahminical faith, who proceed to it from all parts of India, but Buddhists likewise contend that it was the presence of their great prophet and legislator, which conferred its holy fragrance and mysterious virtue on the spot. But whatever was the original cause of its sanctity, no orthodox Hin-

du now doubts the efficacy of its atmosphere in removing sin. The pious Buddhist, too, imbued with the same faith, leaves his home in the distant regions of China and Thibet, and crossing the pathless tracts of the snowy Himalayas, burdened with the load of his offences, hastens to make obeisance at the shrine of his country's deity, and departs in joy and gladness, lightened of his load.

"Towards the close of the year 1835, a school was established at Gowahati, under the patronage of the General Committee of Public Education. The gradual, yet continued increase of its numbers, shows that the institution has achieved one great stride towards its right position in the country. The natives begin to appreciate the advantages to be derived from it; they are willing to give it a trial, and it is presumed, will quickly draw the desired conclusion for themselves. We therefore confidently anticipate that this institution in the course of a few years will become an important provincial college, and be the means of disseminating knowledge in the neighboring districts. In connection with the Gowahati seminary, there are at present three branch schools, supported by local funds. Besides these institutions there are in Kamrup no less than twenty vernacular schools supported by government, and placed under the management of the collector. In the districts of Darrang and Nowgong there are a few schools placed on a similar footing."

The seminary at Gowahati is under the superintendence of br. Robinson, who has, I believe, the supervision of the other schools in the district. He has recently established one on the hill near the temple of Kamakhya, alluded to above, and br. Bronson distributed tracts to all the scholars, which I hope may be attentively read, not only by the scholars, but by the priests and others at the temple.

There are more Europeans at Gowahati than at any other station in Assam, and a beautiful brick edifice for public worship is in course of erection, and a chaplain of the Episcopal church is expected out from England to officiate there.

The native population here is very extensive, and nearly all understand Assamese; and the comers and goers are also very numerous. It is a station which ought to be occupied by our Board, and I hope some one will soon

be on his way to be located here.

We had worship morning and evening on the Sabbath, and br. Bronson and Nidhi went out to preach to the Assamese, and distribute books. Being not quite well I was unable to go out on that day.

On the 4th of January we left Gowahati to return to Nowgong by land, elephants having very kindly been sent down for us by Capt. Gordon. We made the journey in three days and a half. Our route for the first day lay through two ranges of hills, occupied here and there by Lalungs and Mikins, and in many places extensively cultivated. There is a very good road leading from Gowahati to Nowgong, and it is much nearer than the river route. We passed through some beautiful portions of country, thickly populated, with rice fields on each side of the road for miles in extent. The natives appeared to have every comfort around them; and nothing but pure christianity appeared wanting to make them the happiest of people. Many of the villages through which we passed had schools, which are partly supported by government. We received every possible attention from the heads of villages, through which we passed, and where we put up for the night; and we were listened to with attention, and tracts were received with eagerness by all who could read. For about twelve miles before reaching Nowgong, we passed through one continued rice field, with an unbroken line of houses on each side. We could also see one, and in many places two similar rows on the same side of the river, beyond those through which we passed.

Nowgong is situated in a large plain on the banks of the Kallang, and is accessible for small boats throughout the year. The ground here is high, and the station has been very tastefully laid out by Capt. Rigge, the principal officer now in charge of the district. From him, and from Capt. Gordon and lady, br. and sister Bronson have received many favors, and the kindest attentions. Capt. and Mrs. Gordon have had for the last year a school of about forty scholars, in their own compound, and have now made it over to the mission, to be superintended by sister Bronson, while the expense of the assistant teacher, who is to be a well-educated native from Calcutta, will be defrayed by Capt. Gordon. Both Capt. and Mrs. G. are interested

in the spiritual as well as temporal condition of the people, and lend their influence to promote the cause of the Redeemer in the district where they reside.

Capt. Gordon kindly furnished me with an estimate of the population of the Nowgong district, with some remarks and explanations, and as it is a valuable document, I will copy it entire. I have not yet received the written estimates of the population of the other districts, but am daily expecting them from the officer in charge.

“Nowgong, Jan. 4th, 1842.

“My dear sir—In reply to your note received a few days ago, I have much pleasure in conveying to you the result of my inquiries into the subject of which it treats. I regret, however, that neither time nor opportunity enable me to give more correct answers to your queries. To obtain a more correct estimate of the amount of population in this district, would be the work of many months, and I fear the attempt would prove very unpopular. By the last returns there were 3560 houses. This includes the total number assessed within the boundaries of the district. Besides these there are many houses occupied by Dum’s fishermen or boat-men, petty traders, morokhias, or persons who hire themselves out for service, slaves, bondmen, and houses concealed for the purpose of defrauding the revenue, &c., not included in the above number; and these, if ascertained, would consequently increase the amount. About 1500 may, however, be deducted for what are called Pám bāris, being the temporary residences of those who cultivate lands in Mozás or portions of the district distant from their homes. This would leave upwards of 42,000 houses, which in my opinion is the lowest estimate, and allowing five individuals to each house, we should have a population of 210,000 souls. In this calculation I have not included the Bhokots, hishy or disciples, who cultivate the extensive lands scattered throughout the district, held rent free, by the gosains or priests. Amongst the Mikins or Miris, several families live in one house, which, I think, warrants my taking the average at so high a rate as five.

The number of pottas (leases for land) distributed when a new settlement is made throughout the district, is 50,027; and allowing one to every

four individuals, this would give a population of 200,108; and I do not consider this rate a high one, when the number of individuals enumerated above, who do not receive pottas, are taken into account.

The bulk of the population would certainly be accessible within a circuit of 25 miles from the station, and would be found principally on the banks of the principal rivers—the Kallang, Dhonbiri and Manohé. The greatest portion are Assamese by birth, custom, and manners, and nearly the whole understand, and generally adopt that language. The remaining portion consists of Mikirs, Kacharis, Nagas, Lalongs, Kukias, Rabbás, a few Kosias, Khamtis or Shyans, Sikhs, Bengalis, and the ancient Ahoms. The first two are the most numerous after the Assamese, and with the Nagas possess distinct languages of their own. The Mikirs inhabit the range of hills running through the centre of the district; the Kacharis, the mountains to the south of the Jainaná; and the Lalongs, that portion of the district which adjoins Kamrup, called Danti-pur, or Jyntin, and also parts of the Raha Mehal [division.] Assamese of the Hindu persuasion greatly predominate, and I should imagine that the Mussulmans hardly reach the general average of other parts of India, viz. 10 per cent. There is a tribe called Morias, which appear to belong more nearly to the latter class; they are, however, considered distinct, and are not numerous. Many classes of the inhabitants appear only of late years to have been converted to Hinduism by the agents of the gosairs who go about for that purpose, and also for collecting sums of money (the amount of which brings them in a considerable revenue,) from their deluded votaries. The Dums, a portion of the Ahoms, Lalongs, Mikirs, and Kacharis, are their latest proselytes.

There are several populous parts of the district which have scarcely been visited by Europeans, and are little known; such as Maiyeng, between the Kallang and Brahmaputra, and bounded on the west by the Kamrup district; some Mózás in the Chupán Mehal, and several in Kachar.

I must now conclude these few remarks, trusting that they may prove of use for the purpose you require; above all, that they may assist in drawing the attention of those who are interested in the great work of the conversion of

the heathen to this promising field of missionary labor."

Capt. Rigge was absent on a tour to Muni-pore, to which place a road is now, or is about to be opened by government, and on that account, and for other reasons, Capt. Gordon predicts, that in the course of a few years Nowgong will become the most important station in Assam. In the vicinity of Nowgong there is certainly a dense population now, and I think br. Bronson has quite as interesting a field as any in Assam. Upon examining Capt. Gordon's letter, it will be seen that he has made the lowest possible estimate of the number of inhabitants, and I should judge from it that 250,000 souls might be found resident in the district.

Having been again kindly furnished with elephants by Capt. Gordon, we left on the 10th for Birhanóth, which is between 30 and 40 miles above Nowgong, and 20 miles above Tezpur, on the Brahmaputra. Our road lay through that portion of the Nowgong district called Koliabor, which is thickly populated by an industrious and thriving people. We also found the banks of the Kallang very thickly populated for a long distance above Nowgong.

Bishanóth is a fine healthy location, and until the Khamti insurrection at Sadiya in 1839, it was the head quarters of the Assam Light Infantry, and of the political agent for Upper Assam. There are now two officers and a small force here, but the population is small. We were politely received by Capt. Smith, commanding at the station, who showed us every attention. Here br. Bronson and myself separated, he returned to Nowgong, and I proceeded to Jorhath by water, which I reached on the 19th of January, five days after leaving Bishanóth.

Jorhath is situated about nine miles inland from the Brahmaputra, and has a population of about 1200 houses. It is the residence of his highness Rájá Purundar Singh, who, till within the last two or three years, ruled over a large portion of Upper Assam. The population here is almost entirely pure Assamese, of whom a great number can read. There is a small guard and a police station here, and it is expected a European officer will eventually be added.

From Jorhath I went to Tita Bor, 12 miles, Kacharihath 24 miles, and Golabath 30 miles south-west of Jorhath. The latter place is situated on

the Dhonehri river, and a large fair is occasionally held here, similar to the one noticed below Nowgong. The Nagas residing in the neighboring hills come down in large numbers for trade. There were nearly 100 boats at the ghat belonging to petty traders.

There is a good population scattered along between Jorhath and Golahath, and a missionary might very profitably spend ten or twelve days occasionally in preaching from village to village between the two places.

On my return to Jorhath I found br. Brown, who had come from Sibsagor to meet me. We spent that and the following day in going around the town, preaching and giving tracts. We had several very interesting audiences, who listened with the deepest attention, and appeared to drink in the truth. May the Lord send home the word with power, and bless the means used to the conversion of many in that place.

The rájá very politely gave us the use of one of his elephants to go on as far as the river Jánsi, which we reached on the 23d, six or seven hours march from Jorhath. This is a beautiful little stream, which empties itself into the Brahmaputra, some distance above Jorhath ghat, and there is a dense population on both sides for many miles. The next day I went up on one side of the Jánsi for ten or twelve miles, and returned on the other. Extensive cultivation, and numerous villages were seen in every direction as far as the eye could reach. The following day, being the third after leaving Jorhath, we reached Sibsagor, and found our families as well as usual, for which we felt truly grateful.

There are many very fine bund roads running through Sibsagor district, in every direction, and it is probable government will, sooner or later, open and repair the most important of them, as they are now covered with an impenetrable jungle. They were constructed when Assam was in its glory, by some of its enterprising rulers. Three or four lead to Jaipur, one or two to Motok, and one or two to Gowahati. If these roads were repaired, the whole district would be accessible by land throughout the year, which would be found studded with villages and cultivation in every direction.

The people in this district, and wherever I have visited, have been always ready to listen to the preaching of the gospel, and have received our

books with eagerness and pleasure. They are also very desirous to have schools established in the principal places—and in fact in nearly all the villages. Around Jorhath in particular, we were beset in almost every street, and at every corner, by twenty voices at a time, "*We want a school—will you establish among us a school?*" A missionary school-master, who could devote himself *exclusively* to the superintendence of schools in this district, would accomplish a vast amount of good. Let his head quarters be fixed in some healthy location, Jorhath or Sibsagor, a cheap school-house erected in the centre of every considerable cluster of villages, and he could then ride on a pony to one or two to-day—one or two to-morrow, and so on, having a native teacher in each school. He would then become familiar with the people, and gradually win their affections, and prepare them for the reception of the gospel. The missionary teacher should also know something of medicine, and having a supply with him, could greatly diminish the misery of those who linger along in sickness, which a suitable dose of medicine given in time, would have removed, but which it is generally impossible for them to obtain. The missionary's wife would be no less useful than her husband. A school teacher would be equally needed in the district of Darang Motok.

We spent two or three days in going about in the vicinity of Sibsagor to places which we had not before visited. There are villages within a short distance in every direction, where the missionary can at any time get a small congregation, and where schools ought to be established for instructing the children who are growing up in ignorance. The population of Sibsagor appears to be fast increasing; br. Brown informs me he has already counted 1600 houses, including merchants, troops, &c. Major Jenkins is of the opinion that there is scarcely a chance that the station will ever be relinquished; and, therefore, it may be ranked among the most important missionary locations in Assam. It is situated on the Dekho river, about ten miles from the Brahmaputra, and 170 from Gowahati, in a straight line. By the river the distance is greater. In the station is a large and beautiful tank, about two miles in circumference, dug by one of the former rajahs, and three large temples stand on the banks. Most of

the Europeans' houses are also built here. At Rangpur, on the other side of the Dekho, directly opposite Sibsagor, is another tank of about the same size, and two or three smaller ones. The ruins of temples and other buildings are also very extensive here.

Brethren Brown and Barker are stationed at Sibsagor. The former is pursuing the important work of translating, and the latter is closely applying himself to the study of the Assamese, and preparing for the no less important work of *preaching*. Sister Brown has a fine school for boys, and Ramnagar, one of Mrs. Cutter's oldest scholars, whom I have mentioned before, and who has for a long time assisted Mrs. C. in teaching, is temporarily engaged here for the same purpose. Sister Barker has an interesting school for girls, which also promises well. Every one appears happily and usefully employed, and I think the prospects of our mission never appeared so encouraging as now. Books have been prepared, printed and put in circulation—the word is preached, schools are in operation, *two* from among the scholars have embraced the gospel, and have been baptized; and the great mass of the people appear to understand our object, and receive us gladly.

Since my recent tour through the field, I feel greatly encouraged to labor for this people, and am constrained to cry aloud for help from the Board, and through them to the young men and churches in our beloved land—"Come over and help us," the field is open and ripe for the harvest. We need your prayers and your assistance to enable us to carry forward what has been commenced in the name of the American Baptist churches. More laborers ought to be on their way from home this moment, to supply the pressing wants of the people. We are distressed at the faint prospect we have of getting more aid even the present year. But I do hope and pray that some will soon offer themselves for this interesting field.

I know the Board have suffered for the want of funds; and the recent unfortunate and unexpected failure in Calcutta of Boyd & Co., by which event they are liable to lose 7000 or 8000 dollars, must again place the Board in most trying circumstances. We were exceedingly distressed on receiving this information, for not only was all this money liable to be lost to the Board, but our own sup-

plies were cut off till fresh remittances could be made from America; and bills, which had already been drawn on the agents, will be returned unpaid.

In this emergency the Board will be gratified to learn that I have already in my hands, the sum of 800 rs., being a donation from our uniformly kind and generous friend, C. A. Bruce, Esq., and that he, and his brother-in-law, J. P. Parker, Esq., have offered to lend our mission 1000 rs. each, without interest, as long as it may be required, or till remittances are received from home; so that the *immediate* necessities of our mission are provided for. But I hope the friends of our eastern missions will on this occasion make an *extra effort*, and come forward liberally to the aid of the Board. Among the merchants and others in the Baptist churches in America, there certainly can be found 80 or say 100 individuals who could each give 100 dollars *extra* this year, without feeling it. The Board would thus be relieved from their embarrassment, and every loss connected with this failure fully made up. Will not some individual in Boston, willing to be one of the number, make this proposition through the columns of the Baptist Magazine? I cannot help feeling confident that this will be the case, and that those who have the ability will not allow this unfortunate affair to prove the means of detaining in America a single missionary for a single day.

#### SIAM.

LETTER FROM MR. JONES, BANGKOK,  
SIAM, FEB. 1, 1842.

*The character of his translations—An edition of three thousand copies of the Gospel by Luke.*

An edition of three thousand copies of Luke is now out of the press. As our brethren of the A. B. C. F. M. are now publishing the "Gospel according to John," I have thought it best to defer publishing that until theirs is completed, and I perceive whether I can derive from it any thing which may enable me to improve my translation. We therefore now commence the epistles. The "Epistle to the Romans" was committed to the compositor this morning. As I send you Luke, it may not be improper to offer a few observations regarding the manner in which the translation has been made. The

first draught was made about four years ago—using only Kuapp's Greek Testament, and Robinson's Wahl, unless in a few instances of difficulty reference was made to Kuinoel, or other commentators. It was carefully revised in 1838-9—using whatever assistance could be derived from Bloomfield, Campbell, and others. It has since undergone a thorough review, being compared sentence by sentence with the Greek. While I believe it is idiomatic, so far as it can safely be made, I cannot flatter myself that it is immaculate. I do believe it is as intelligible as it can well be made—but those who have the aid which Commentaries, Lexicons, Books of Antiquities, &c. furnish, and are accustomed to use them, can easily understand that no portion of the scriptural writings can be fully understood without much explanation. Scripture geography and ancient customs must, to some extent, be made familiar, by other means than a translation. Should any one inquire whether the translation is strictly literal, I should be under the necessity of inquiring what was meant by a *strictly literal* translation? If when I translate the French, *1 Comment vous portez vous*, by "How do you do?" or, *2 Mal a tête*, by "He has a headache," or in Latin, *3 Ne quid nimis*, by "Do not carry matters too far"—if these are strictly literal, then I would hope this translation is so. But if in order to be strictly literal, the 1st example should be "How do you carry yourself?" the 2d, "Bad has the head," and the 3d, "Not anything too much," then I hope the translation is not strictly literal. The genius of the Siamese language is so very diverse from the Greek, that it is only *occasionally* that a strictly verbal translation is practicable, and then usually the order or collocation must vary indefinitely—sometimes requiring a complete and sometimes only a partial inversion.

In regard to style, a fair medium between vulgarity and bombast is anxiously aimed at. Terms are sometimes used which the common people will not understand without explanation. This is inevitable—unless free circumlocution is allowed—and even then, the difficulty may lie in the idea rather than the term used to express it.

It is said truth should be made plain. True; but not vulgar. It is said the language of the bazar should be employed; but what language has the bazar for expressing the more important

doctrines of christianity? The bazar has a language for its own purposes—but wholly inadequate to express gospel truth. Bâli terms are sometimes used, but, unless they have already become familiarized to the mass of the people, only when necessity (not ornament) demands it.

Mr. Jones, in a postscript to this communication, repeats, though with great delicacy, the call for more missionaries—

I perceive by the Magazine that such moving entreaties, and appeals of overwhelming earnestness for more missionaries are sent to you from almost all quarters, that I cannot find it in my heart to load you with more. We sincerely lament the removal of br. Dean, and sadly fear that Mrs. Slaster will be compelled by ill health to leave us too. She is now quite feeble. Should I say pray for us, it would seem to intimate that we had doubts where we certainly have none.

#### Greece.

#### LETTER FROM MR. LOVE, CORFU, IONIAN ISLANDS.

Mr. Love writes under date of June 20. It will be seen from the following extract, that he has determined not to leave, so long as he has strength to do any thing for the mission. He has been driven to this conclusion, doubtless, by the lamentably destitute condition of the mission; a mission which claims the prayerful attention of every member of our churches. Our missionaries of those stations, with a truly commendable zeal, have commenced their work, as it seems to us, after the pattern of apostolical example. Whether they are to be permitted to remain at their posts, is yet to be determined. Let prayer be offered for them without ceasing, and let us have confidence in the great Head of the Church.

Mr. Love proposes, by the consent of the Board, to remove to Patras so soon as the mission at Corfu can be reinforced; and his reasons are, 1st, The state of inquiry at Patras requires that the gospel be preached there in a public manner, and immediately. 2d, A missionary at Patras, in order to be of immediate service, must be in a good degree familiar with the Greek language. 3d, He (Mr. Love) is well known at Patras, and has the confidence of the people. These propositions are considered at some length, which we omit, and submit the following—

It was with great sorrow of heart that we saw in yours of May 16th, no indication of a speedy reinforcement

to the mission. We do not mean by this, to breathe a murmuring thought against the dispensations of our Heavenly Father. In reflecting on all the way in which it has been pleasing to the Lord to lead us, we have long since learned that *his paths are in the deep waters, and that his footsteps are not known*. Nor has the fact contributed to any special perplexity in respect to our future course of proceeding, but rather confirmed us in what has appeared to be the leadings of Providence, for some weeks past. Yet, withal, we cannot but *feel deeply* that the circumstances of this mission are so little apprehended by our friends at home. We are, my dear sir, straightened in every quarter. At Patras the fields are all white and ready for the harvest, but there is no one to enter into the labor and gather in the precious fruit. Five of these, we hope, if not converted, are, at least, in a most interesting state of inquiry; so I found them a month since, when I spent a few days in Patras, trying to direct them to the Savior. And a letter this day from Apostolos, brings the joyful intelligence of still another who appears in a no less interesting state of mind, and with whom Apostolos has spent most of his time for the last two weeks. Besides these, there are from twenty to fifty more persons in that town, in different stages of inquiry, and who, had they a teacher, it is believed, would attend regularly on the preaching of the gospel. These persons are among the most respectable and intelligent portion of the community.

At Corfu, Mrs. Dickson, feeble in body, is sinking under her charge. She has thirty-nine scholars in three languages, and in many and various degrees of progress, both in needlework and in mental improvement. One hundred scholars under ordinary circumstances would, I believe, be as easily taught in America as these thirty-nine in Corfu. She regularly returns from her school to her couch, entirely exhausted. She has this day received a five pound note from strangers in Scotland, requesting her to take five additional Jewish girls into the school. The girls are already obtained, and desiring to enter. But what can she do? More she cannot take. And then every Sabbath afternoon her small chamber is filled with scholars, and others, to hear the Word of Life. Shall she relinquish these labors? It may be answered in the affirmative on

the other side of the Atlantic. But we feel that we cannot relinquish. For the night we see coming on, when no man can work.

Our other labors in Corfu are not less interesting. A Jewish friend left me last night at 11 o'clock. He has found another like minded with himself, and they "*have been for many days conversing much together.*" His friend also wishes to come to examine the religion of Jesus of Nazareth. But he speaks only the Italian language, having been educated in Italy, and in this language I cannot communicate religious instruction. Our friend (the former) is gradually gaining strength; we hope we see in him already, something of the Dr. Cappodoco, of Switzerland. Oh! we hope he is a chosen vessel.

Other interesting features of labor we can only indicate. A candidate for the priesthood, educated in the seminary at Corfu, found in conversation a few days since, that a portion of the superstructure of his faith was built on the sand. He replied that he had never well examined the New Testament, and proposed to come and read it with me in course. He begins this day at 3 o'clock, P. M.

A poor priest in town, with whom I am not acquainted, has, I have been informed, adopted the *Acrezy*, that the New Testament is to be the Christian's guide in matters of faith and practice. He has become greatly despised on account thereof. A candidate for the priesthood, now in the order of deacon at Potamo, has adopted similar views, and he reads the translated scriptures, which he has obtained from our house through Demetrius, from morning till night. And he has become so distressed on account of the spiritual ignorance of the people, that he has opened what he calls a free school for adults, in order that he may explain to them the teaching of the New Testament. This is Demetrius' disciple, and we hope he is not far from the kingdom of heaven. Two youngsters of about eighteen, who attend this school, come to our house with Demetrius for religious instruction on the Sabbath. An old man of sixty-five, has for many weeks been a regular attendant on the Sabbath. His continual lamentation is, that he never heard the truth until the eleventh hour. He is a very plain, simple-hearted man, and drinks in the truth with great avidity.



Now I cannot calculate upon the miraculous interposition of the grace of God to sustain this work, without the appointed means. And I know that *Pedobaptism, and Puseyism, and Infidelity, will shake hands and enter in to quench the spirit of inquiry as soon as the work is suspended.* Oh! yes, we know the wiles of Satan by sad experience. We have data in abundance to verify ALL, and MORE than is here stated. Our promising Constantine, we fear, is already beyond reclaiming. And no stone is being left unturned by the foe, in every form, to destroy also Demetrius. The enemy, in vigilance and activity, surpasses any thing that I have ever witnessed. And not only is this the case at Corfu, but it covers the whole field of our labor. It has forestalled us at Joannena, and marshalled all its forces for active combat whenever any one may there arrive. I see, in every direction, the lowerings of a turbid horizon, but a glorious sun of righteousness beyond, is rising in his meridian splendor. These are the movements of the putrid waters, which for fifty generations have been curled by no breath of piety, and which by the spirit of God *must*, to become pure, be lashed into commotion. This gathering storm we view, nothing dismayed, for we see our Heavenly Father there, and it bespeaks that the kingdom of heaven is at hand. Yes, we bless God that he has permitted us to behold these tokens of his love. It was that we might be the instruments in his hand of *saving some*, that we came to Greece; and you will have anticipated me when we say, that *so long as our health will allow us to do any thing, we do not feel at liberty to leave the ground.*

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THE ENGLISH AND BAPTIST MISSIONARY SOCIETIES.

In 1784 an association of Baptist ministers and churches meeting at Nottingham, Eng., "Resolved to set apart one hour, on the first Monday evening in every month, for extraordinary prayer for a revival of religion, and for the extending of Christ's kingdom in the world.\*" In the spring of 1792 the same body of Christians held their

annual meeting in the same place, at which time a resolution was passed, "That a plan shall be proposed against the next ministers' meeting at Kittering, for forming a society for propagating the gospel among the heathen." On the 2d of October of the same year, these brethren met at Kittering, and, at the close of the regular services for which the meeting had been appointed, retired for prayer, and then "in a most solemn manner pledged themselves to God and to one another, *to make a trial for introducing the gospel among the heathen.*" This was the origin of the English Baptist Missionary Society.

The connection between prayer and one of the most important religious movements that has ever blessed the church and the world, is here too obvious to need illustration. Prayer moves the hand that moves the world;—but God works by means. In answer to prayer, God raised up, and gave to the church a Cary. He entered the ministry and joined this association in about three years after the beginning of the monthly prayer meeting. But the answer to prayer was still earlier. Mr. Cary seems to have been deeply impressed with the condition of the heathen world before he entered the ministry. Whether the study of geography was the occasion which the Holy Spirit used to turn his thoughts and desires to the wants of the heathen, or whether a secret interest in their spiritual condition led him to the study of the geography of these countries, it is not now easy to decide. Be this as it may, his inquiries on these subjects resulted in a determination on his part *to try to give to the heathen the knowledge of the gospel.* Mr. Cary's connection with such men as Fuller and Sutcliffe, and Ryland, and Pierce, and others of a kindred spirit, only tended to give body and form to this solicitude for a sinful world. During the eight years intervening between the beginning of the monthly prayer meeting and the organization of the Baptist Missionary Society, the heaven was at work. Mr. C. rarely permitted an interview with his brethren to close, without speaking on the subject of missions. These

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\* This was the origin of the monthly concert of prayer.

conversations, together with the seasons for special prayer, began to produce results. There was an obvious inconsistency in talking and praying so much about an object, for the accomplishment of which they were doing nothing. The importance of the object all admitted. But as to its practicability there was great doubt. On this point, Mr. Cary had much to encounter. But in proportion as their sympathies for the heathen became enlisted, the possibility of doing something for their salvation appeared plausible—till their hearts being fully prepared, Mr. Cary drove the nail in a sure place, by his notable sermon from Isaiah liv. 2, 3; the heads of which were, *expect great things—attempt great things*. This led to the formation of the society, and the full determination to send out Mr. Cary as a missionary to India.

Mr. Cary, in connection with a Mr. Thomas, a pious man, who had been for several years a surgeon in the service of the East India Company, set sail for India the 13th of June 1793, for Calcutta. In the spring of 1796, they were followed by Mr. John Fountain. And again, in the spring of 1799, four other missionaries were sent out, among whom were Ward and Marshman, whose names have been so long associated in the public mind with that of Carey. How many missionaries the society has sent out during the 50 years of its operations, we are not informed. But in 1841 it had 77 living ordained ministers in the field of labor, with something more than 100 native assistants. In the earlier history of the society there were frequent instances of mortality among its missionaries. Several of the most promising of the brethren seemed to be permitted to live only till they were qualified by a knowledge of the language to commence labor for the heathen, when they were cut down,—as if, for a trial of the faith of the friends of missions. But some have been spared to an advanced age, and have thus been permitted, not only to lay a deep and broad foundation for the introduction of the gospel into India, but also to see, in some good degree, the fruits of their labor.

Mr. Cary did not commence his efforts at Calcutta, but at Malda, several days journey up into the interior—but within the province of Bengal. Here he prosecuted the study of the language—commenced the translation of the scriptures, and communicated to the people by conversation and preaching what knowledge of the gospel he could, till the arrival of Marshman and Ward, and the other brethren with them. The English East India Company refusing to allow this reinforcement of missionaries to settle either in Calcutta or in the country where Mr. Carey had established himself, it was resolved to accept an invitation from the Danish governor to locate themselves at Serampore on the opposite side of the river Hoogly, 15 miles above Calcutta. This induced the brethren at Malda to remove to Serampore, where under the protection of the Danish government, they could prosecute unmolested, their missionary labors. Messrs. Cary and Fountain arrived at Serampore on the 10th of January 1800, and were received in a most friendly manner by the Danish governor. The first thing done by the brethren was to settle a plan of family government. “All the missionaries were to preach and pray in turn; one to superintend the affairs of the family for a month; Mr. Cary was appointed treasurer and keeper of the medicine chest; Mr. Fountain librarian; Saturday evening was devoted to adjusting any differences that might have arisen during the week; and pledging themselves to love one another; finally, *it was resolved that no one should engage in any private trade, but that whatever was done by any member of the family, should be done for the benefit of the mission.*”

In consequence of the opposition of the English East India Company, the labors of the missionaries out of Serampore, were, for several years, greatly circumscribed. Mr. Ward, in one of his excursions for preaching the gospel to the natives, was detained by a police officer, who alleged as the ground of the detention that *the Company had given no orders for the natives to*

**Rose casts.** At another time, on the arrival at Calcutta of two missionaries from England, destined to Serampore, a demur was made at the police office, on the ground that, "as the East India Company did not think proper to interfere with the prejudices of the natives, it was the express desire of the governor-general, that Mr. Cary and his colleagues would not." Avarice and infidelity were the instigators of this movement.\* But gradually these clouds rolled away, and the Baptist mission to the East has had a steady advancement till the present day.

In a few years the missionaries began to preach at Calcutta, while their stations in the country multiplied in number, and increased in interest. As early as 1809, a chapel was opened in Calcutta, and the missionaries looked upon the city "as one of their most important spheres of labor, and the principal scene of their success." Calcutta, when the English Baptists began to preach the gospel in it, was one of the most wicked cities in the world. But from that time may be dated its progress in moral improvement.

Besides these, at Serampore and Calcutta, the Society had in 1841—

In the East Indies 21 stations, several of which were in cities and populous towns.

In the Asiatic Islands, at Ceylon, Java, Sumatra.

In South Africa, at Graham's town.

In South America, at Belize, in Honduras.

In the Bahama Islands, and the West Indies. Total number of stations 167.

Such has been the success of the mission in Jamaica, that the support of the parent society, by the consent of the missionaries, has been withdrawn.

Krisno, the first native convert in India, and who afterwards became a highly esteemed preacher to his countrymen, was baptized in 1800, more than 7 years after the missionaries commenced laboring for the conversion of the heathen. The following table of baptisms, taken from the

Brief Narrative of the Baptist Mission, written by A. Fuller, and republished in this country in 1813, will show the progress made in the spiritual results for the 10 years succeeding the first baptism.

Baptized in	1800	2
"	1801	6
"	1802	9
"	1803	14
"	1804	15
"	1805	33
"	1806	25
"	1807	20
"	1808	21
"	1809	86
"	1810	105

A few of these were Europeans, as in connection with Krisno was baptized a son of Dr. Cary. But this in no way affects the ratio of increase in the conversion of the natives. A similar increase will be found on examination of the annual reports of the society to have been realized till the present time. The report of the past year gives 32,899 as the number of members connected with the different mission churches. How many converts have died and gone "to be forever with the Lord," heaven knows better than earth.

Although the *conversion* of the heathen from idolatry to a saving belief in the gospel is the object for which every missionary labors, and to effect which every agency must be brought directly to bear, yet, thus far, no small part of foreign missionary work has been preparatory. Of the labors of none of the missionaries is this so true, as of the English Baptists. They were pioneers. They also invaded the empire of idolatry at its strongest point. No where has false religion been so securely intrenched in the hearts of the people as in India, specially in Bengal. When Cary reached India, very little had been done in translating the scriptures into the Asiatic languages. Before 20 years had passed away, the missionaries report that they "have the *care* of 14 translations,—8 of which were then in the press." In less than 30 years more, they had published the word of God in 40 languages.

\* At this time French infidelity had reached India, and was rife there.

Schools have received due attention. The present number of children under instruction is 10,293.

The progress which the cause of missions has made among our English Baptist brethren, may also be seen from the increase in their annual contributions. The first subscription opened at the formation of the society, amounted to £18. 2s. 6d. *which was considered sufficient for present purposes.* The society, however, soon raised about \$2000, nearly all of which was expended in getting the missionaries to their place of labor. In 1838, the amount raised was \$72,750. The collections of the past year amount to \$109,831. This not only shows great progress in the cause, but specially since 1838. Perhaps there is no body of Christians in the world, who, *considering their circumstances*, contribute more liberally for the cause of foreign missions than the English Baptists. May their example continue to stimulate other portions of the Christian church to still greater efforts in this most precious of causes.

*The influence of the missionary movement among the Baptists in England, upon the Baptists in America.*

The movement in England on the subject of Foreign Missions, soon produced a corresponding one on this side of the Atlantic. From some cause there was then a much more frequent correspondence between the English and American Baptists than at the present day. The subject of foreign missions was then in its freshness, and afforded an interesting theme of epistolary correspondence. Besides this, the missionaries themselves wrote from India to the leading ministers in this country. Numerous were the letters addressed to Baldwin, Stoughton, Rogers, and others, from Cary, Ward, and Marshman. These letters were many of them of a most interesting character. But the most efficient agency at work in this country was the American Baptist Magazine. This was established in 1803. In this was published not only interesting portions of this private correspondence, but also of that, between the missionaries and the Society in England.

At no period since the publication of the Magazine have its pages contained more thrilling accounts of heathenism, or more persuasive appeals from the missionaries. This influence awakened in the hearts of the Baptists in this country a missionary spirit. A development of this feeling was first seen in the formation of the "Salem Bible Translation Society." Mr. Lawton, an English Baptist missionary, on his way to India, touched at this country; and being detained a few weeks, made an attempt in Salem and its vicinity to do something in behalf of missions. He found the hearts of the people in some degree prepared; and the society to which allusion has just been made, and which still exists as an able auxiliary to the Board of Missions was the result. This was formed in 1812.

Soon after this, occurred an event which contributed more than any thing else to hasten the formation of the Baptist Triennial Convention. A change in the denominational views of Messrs. Judson and Rice, and their unexpected application to American Baptists for missionary support, was the occasion of embodying and calling forth the missionary feeling which had been, for years, rising in the American Baptist churches. Let no one suppose that we aim to detract in the slightest degree from the importance of that impulse which was given to the cause of missions by the event to which we have alluded. Dr. Judson as a pioneer missionary does now and always will have, all the praise that a sincere servant of Christ can desire. And that his talents, piety, and personal influence have been of unspeakable importance in increasing a missionary spirit, and in bringing us to our present state of advancement, all know and all delight to acknowledge. But seed was sowing in this country before Mr. Judson was a converted man. The English Baptists were sowing it. Their missionary society, and their missionaries in India, were sowing it broadcast over the Christian world. There is not a missionary society in existence which is not indebted either for its origin or its increased activity to the

missionary efforts of English Baptists; but none are so much as ourselves. And we would that their influence upon us in this respect might continue as direct and as powerful as at first. They are still greatly in advance of us. It must be acknowledged that their condition is more favorable to the successful prosecution of such an enterprise than ours. The churches which co-operate in this work are in the vicinity of each other, occupying a territory not one-twentieth as large as that occupied by American Baptists; communication is not only quick, but convenient. The pulsation at the heart reaches every member with almost unabated force. The word spoken in London is heard within a few hours in every congregation in England. Not so in this country. We are not only widely dispersed, but of dissimilar views and plans of action. What is said in Boston or New York, often needs an interpreter at the south, and in the valley of the west. They are near and unique. We are not. This is an obstacle to an efficient effort in behalf of any great enterprise; an obstacle, it is true, which time and our internal improvements are rapidly diminishing, but one which is at present seriously felt in the cause of foreign missions. But whatever apology we may make for our present distance behind our English brethren, we need not, and must not remain where we are. Our movements must be quickened. It is in hopes of contributing to this result, that the Board of Foreign Missions, at their late annual meeting in New York, resolved to unite with their English brethren in celebrating the jubilee of their missionary society. This relation between our English brethren and ourselves is so definite and so palpable, and we may add, so important, that sympathy with them in this, the day of their thanksgiving, is most reasonable. Nor ought we to be unmindful of our own prosperity. God has wonderfully blessed us. There are few stations occupied by modern missionaries, more interesting, if so much so, than those which have been selected by the American Baptist Board. And God has

set his seal upon our efforts by the gift of his Spirit. The progress of the gospel has exceeded the expectations of its intelligent friends. We have every thing to inspire hope,—every thing to encourage us to go forward. Christ requires it. The spiritual wants of the heathen appeal to every Christian sympathy. In no way can we so successfully promote religion at home, as by the liberal prosecution of foreign missions. It is hoped, that according to the recommendation of the Board, our brethren, the pastors of churches throughout this country, will preach on the subject of missions on the 1st Sabbath in October next, and take up in behalf of the society an *extra* collection. It is believed that a comparison of the two societies will tend to provoke a holy emulation.

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LETTER FROM THE FOREIGN SECRETARY.

The Foreign Secretary left home on the 8th of July on a visit to our Indian stations in the State of Michigan, and on his way called at Tonawanda, N. Y., from which place he writes, July 11—

In passing from Batavia to Lockport, on Saturday the 9th inst., I turned aside to visit the mission school at this place. The school, you are aware, is under the direction of the Baptist State Convention of New York, but holds relation to the Board of Foreign Missions on account of an appropriation from the U. S. Government of \$400 annually towards its support, which passes through their treasury.

The mission premises lie about five miles westerly from the county road, in the town of Newstead,\* Genesee co., nearly equi-distant from Batavia and Lockport, and *adjoining* the Tonawanda Indian "Reservation." They comprise 124 acres of choice land, 60 acres of which are under cultivation—a good mission-house one and a half stories high, a school-house, a barn and other out-buildings in good repair, and are well stocked and furnished. The land was purchased by the Convention in 1829.

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\* Post office address, Akron.

The Convention have also a property in the Tonawanda meeting-house, which is situate a mile eastward on the Reservation, and was built by the Indians with their aid. It is a substantial edifice, on an elevated site, about 45 feet long, and 30 feet wide, with a gallery at one end, and a porch; and when relinquished by the Indians will be a desirable place of worship for the neighboring white population.

The "Reservation" is a tract of land six miles in length from south to north, extending along the banks of Tonawanda Creek a mile each side in width, and following its numerous windings. The soil is generally excellent, and heavily timbered. The more elevated and open parts are cultivated by the Indians, who raise Indian corn, potatoes, wheat, oats, beans, &c., in quantities sufficient for home consumption. They have also large numbers of horned cattle, horses and swine. Their houses are mostly of hewn logs, but others are framed buildings shingled and clap-boarded and exhibiting many signs of neatness and comfort. Some ten or twelve houses have curtained windows or venetian blinds. The Indians generally are well dressed, and very many of them, especially the men, would not be distinguished in this respect from their white neighbors. But the women of the pagan party retain for the most part their blankets and tinsel.

I found the mission school in good condition, and prosperous. Its earliest teacher and superintendent was Rev. Abel Bingham, now missionary at Sault de Ste. Marie. Rev. John Miner succeeded him for a short time, and subsequently Rev. David Rollin, afterwards a missionary to the Creeks and Shawanoes, who had the charge of the mission several years. He was followed in 1833 by Rev. Roger Maddoch, for one year, when the school was committed to Rev. James B. Rollin, and retained by him till the autumn of 1840. Since then it has been in charge of Rev. Augustus Warren, assisted by Mrs. Warren, Miss Phebe Barker, school-teacher, and Miss Phebe Barroughs, the last a faithful helper in the mission since 1829. The

number in the school is limited by the Convention to forty-five. The average attendance of pupils the past year has been forty, of four to sixteen years of age, including fifteen or more girls; all taught, fed and clothed, at the expense of the mission. The branches of instruction are those ordinarily taught in district schools, with the addition of housewifery and bandry, into which the pupils are practically initiated according to their ages and periods of continuance in the mission. Their domestic concerns are well arranged. The members of the school are constantly associated with the mission family, and constitute with them an apparently happy household. The hour of rising is half past four in the summer, and five in the winter, and soon after they meet for family worship, at which they unite in singing, and the scriptures are read and explained; and the same at evening. On the Sabbath they attend a Sabbath school, beside the public religious services; and from time to time receive other stated and occasional religious instruction. These faithful efforts have been attended with the blessing of God. Twelve of the pupils were hopefully converted the last spring, and added to the church; which now consists of twenty members. The pupils are all required to speak the English language, except one day in a week, and this is a reason why many parents of the pagan party are desirous to place their children in the school. Twelve or fifteen of the pupils are of the Tuscarora tribe, a fragment of which reside near Lewiston, six miles from Niagara Falls.

The mission appears to be conducted with a due regard to economy. The entire expenditure the last year, including the avails of the farm and donations in clothing, was about \$1500. This covered an outlay of \$150 for provisions, which would probably be saved in future years according as additional portions of the farm are put under improvement. Sixteen acres have been cleared the present year.

The mission exerts a salutary influence not only on its members, and others more remotely connected with it, but on the com-

munity at large. The superintendent preaches stately to the native population on the Sabbath through an interpreter, and visits, so far as indispensable engagements permit, from house to house. The results are cheering, particularly in the promotion of temperance. During the last six years the Tonawandas had been advancing in intelligence, morals and domestic comfort, but were obstinately averse to signing the temperance pledge, alleging their unwillingness to be led by white men, from whom they had suffered so many wrongs. The superintendent induced them at length to take the work into their own hands: a general council was convened by the chiefs to deliberate on the subject, and then a second; and eventually a Total Abstinence Society was organized. All the chiefs, 16 in number, signed the pledge at the time of organization, and the society now embraces 250 members. The entire population is estimated at 500.

I had the pleasure on the Sabbath of preaching through an interpreter to the Indian congregation, in the morning from John iii. 16, and at five P. M. from Is. liii. 5. The number present was about 120, including 40 or 50 whites. The assembly appeared as orderly and respectable as other Christian congregations, and had quite as much of the semblance of devotion. The singing, which was after the English style, and worthy of an English choir, was in the native language, and prayers were offered by two of the native brethren, apparently with sincerity and great fervency. The services occupied each about two hours. To-day, accompanied by the superintendent and an interpreter, I have visited the head chief, who is also the high priest of the Six Nations, successor to the celebrated Red Jacket. His name is Jimmy Johnson. He is of rather less than ordinary size, of a light and agile make, but apparently powerful, and rising 60 years of age. The contour of his head is good, and the general expression of his features intelligent, mild, and benignant. Being high priest, he is of course in favor of the pagan party, and his

influence on them, especially of his own clan,\* is great, on account both of his age and personal character, and the offices which he sustains. It is from this circumstance, perhaps, as also because Red Jacket usually resided at Tonawanda, that Tonawanda has been, according to general repute, the strong hold of paganism, two thirds if not three fourths of the Tonawandas still cleaving to their heathen rites and superstitions.

On arriving at the house of the high priest, we were courteously received, and after a brief silence, and a formal introduction by the superintendent of the design of our visit, opportunity was given me to address him: in doing which, I also endeavored to present the gospel to him, and enforce its claims. He replied, with frequent but not violent gesticulations, first expressing his gratification at receiving us and tendering his salutation, that as I had stated to him what Christians believed, he would in turn inform me what he believed and knew. He was the head chief, the high priest, of the Six Nations, and though God had not given his people a book, like the bible, He had given him a mind and memory, and had revealed to him His will. He understood also the white man's religion. God had made a religion for the white man. Jesus Christ came down from heaven many years ago, but white men killed him because he favored the poor more than the rich, condemning him without a trial. For this they were to be punished, and must die, but such as believed in Christ would be forgiven, and at his second coming be raised from the dead, and go with him into heaven. To the red man God had given this western world, and a different religion, adapted to him. He was sincere in the belief and practice of this religion. Forty-four years ago he had devoted himself to God, and had always from that time done His will. He

\* Every chief has his own clan, from which he was elected to a chieftaincy by the chiefs in council, and his influence over it is almost absolute, and constitutes, where the chief adheres to paganism, one of the greatest obstacles to the success of the Christian missionary.

had also taught his people this religion; that they should love one another, parents and children, husbands and wives; and that they should be temperate. Whiskey killed the red man. The white man gave it, the red man drank it. He blamed neither the white man nor the red man, (i. e. exclusively.) The high priest next proceeded to contrast the conditions of the white man and the red man immediately after death. When the white man dies, his spirit has no place to go to, but is homeless on the earth, till the body is raised again at the second coming of Christ. But "from the door of every Indian there is a straight path," and when he dies the spirit immediately enters on that path. At length he comes to where the road divides; in the right hand path is the servant of heaven, and in the left path the servant of satan. These know the works of the red man, both good and evil. They compare them one with another; if the good works exceed the evil, the servant of heaven takes him; if not, the servant of satan conveys him to hell where he stays as many nights as his sins deserve, each night in hell denoting a year; and when he has expiated all his sins he is admitted to heaven.

In the belief of this religion, he repeated, he was sincere, and he had lived according to it. If now he were to adopt the Christian religion, he would derive no good from that, and would lose what he might have gained by his own. He thought, however, that the mission school was useful, and he had favored it. To all this, and also to several inquiries in regard to the Christian faith, reply was made; and the conference was closed by the superintendent with an earnest expostulation and a prayer.

The future prospects of the mission are involved in some uncertainty. The Tonawandas are a portion of the Seneca tribe, deriving their distinctive appellation from the creek on which they reside. Other portions live on Buffalo Creek, Cattaraugus and Alleghany reservations, numbering altogether between two and three thousand souls, and subject to one common government or council of 80 chiefs, of whom the

Tonawandas number only 16. And a treaty having been fraudulently procured, binding the Senecas to relinquish *all* their "reservations," the chiefs in council have sought to avert the greater calamity by voluntarily abandoning the Buffalo and Tonawanda reservations. A compromise has been adjusted to this purport, and the expatriation takes effect a year from next May, if not at an earlier period. The Tonawandas are averse to the removal, but there is no appeal. They will probably join a body of the Six Nations residing near the Thames river in Canada, where are also a few of the Seneca tribe. Whether the mission school will be removed with them, will depend on contingencies not yet ascertained. But it will be occasion for deep regret if the work of christianization, so prosperously begun and carried forward, must be relinquished on the verge of its completion.

#### JUVENILE ZEAL.

The Board are receiving the most gratifying assurances of a growing interest in the subject of foreign missions. The Treasurer, a few days since, received from a pastor in a neighboring State, a note enclosing five dollars, the result of a family collection, the contributors being a circle of small, motherless children. The suggestion came, it appears, from an elder sister, who is pious, and who acts as mother to the younger members. After the collection had been made, it was handed to the pastor, with a request that it might be forwarded.

Such indications as are perceived in incidents like the above-mentioned, are peculiarly gratifying, and in the highest degree encouraging to the Board. They give assurances of no doubtful import, that the missionary feeling is not only deep, but that it is also, so far as the influence of Christianity is felt, all-pervading.

#### SYMPATHY WITH THE BOARD AND THEIR MISSIONARIES.

The recent communications from our missionaries in the East, contain many ex-



pressions of sympathy for them and the Board, in consequence of the probable loss in Calcutta, by the unexpected failure of Messrs. Boyd and Co. The proof is abundant that these expressions are not a mere profession. By a reference to the closing paragraph of Mr. Cutter's communication, it will be seen that two individuals have contributed towards making up for this loss the sum of 800 rupees, and that the same gentlemen have offered to loan to our missionaries in Assam the sum of 2000 rupees without interest, so long as it may be needed. Mr. Kincaid mentions, that citizens in Arracan have offered to loan whatever may be needed by him and his associates for one year without interest. These indications are peculiarly gratifying to the Board. They make it the more apparent that their misfortune is purely providential; and while they relieve us of a great measure of anxiety in regard to the present comfort of our distant brethren, they reflect great honor upon the missionaries themselves.

We hope the proposition of Mr. Cutter may attract the attention of some of our brethren.

#### Recent Intelligence.

By a late arrival, intelligence has been received from our missionaries in China and Arracan.

**CHINA.**—Messrs. Shuck and Roberts have removed to Hong Kong. The date of Mr. Shuck's letter is March 16, only twenty-two days later than our last date from Mr. Dean, who was then on his way to China. Mr. Shuck does not mention the arrival of Mr. Dean, but speaks of having recently received a letter from him, in which he intimates an intention of going to Amoy, which is said to be a good missionary station, being, like Macao and Hong Kong, in the possession of the English.

**ARRACAN.**—Letters have been received from Mr. Kincaid with his journal; these are occupied chiefly with information concerning the Mountain Chief (mentioned in Mr. K.'s journal of July 6, as published in the last number of the Mag.) and his subjects, obtained by Messrs. Kincaid and Stilson on a visit to that extraordinary people. The journal of Mr. K., giving a particular account of this people, whom he denominates the Kemmees, will be published in our next number.

The Kemmees, Mr. K. thinks, are a branch of the Karen family. They have no written language; are not idolaters; they believe in the existence of a Supreme Being, in the immortality of the soul, and in a future state of rewards and punishments. If their lives have been spared, Messrs. Kincaid and Stilson are now among this people, studying their language and reducing it to a written form. They have determined to adopt the Roman character, by which means the expense will be greatly diminished, as abundance of type can be at once procured. We refrain from saying more upon this subject, and refer the reader to the journal when it shall appear; and submit the following extract, being the closing paragraphs of Mr. K.'s letter that accompanied his journal. The inquiries submitted are appropriate, and demand a serious consideration.

I trust the Board will think well of the course we have taken, and they may be assured that no unnecessary or unreasonable expense will be incurred. Should this people receive the gospel, we shall make it a conscientious duty to instruct them to help themselves,—to build their own school houses,—to pay their own school teachers, and to pay for their books. We beg an interest in your prayers in behalf of this people, for what can we do without the aid of Divine teaching,—without an unction from above? If there is a restraining of Divine influence, our labors will be as water poured upon the ground. O for that preparation of heart, which the grace of God alone can give,—that ability to go forth, bearing precious seed, with tears,—tears of compassion, such as the Savior wept over Jerusalem. Then we might expect to see the wilderness bud and blossom as the rose. There is something wrong; either a lack of prayer, or zeal, or Christian affection; or a lack of all these together, for the blessing of God is withheld. Our labors appear to be powerless. Conversion to God is so uncommon, that we are quite surprised when a heathen listens anxiously to the everlasting gospel. The candor and earnestness of the priest, mentioned in my journal, was so surprising, that it kept me awake nearly all night. Who hath believed our report, and to whom is the arm of the Lord revealed? is the exclamation we are compelled to make in Arracan. The Holy Spirit is withheld, and we seem to be like men trying to plant a garden on a sandy desert. There is some serious, awful wrong, or the blessing would not be withheld. What avails all missionary labor, if the people remain unconverted? and to give repentance and save the soul, the Son

of God came into the world, and offered himself up upon the cross. Now he who spared not his own Son, but delivered him up unto the death, will not surely withhold the Holy Spirit, unless there be some grievous wrong, either in the missionaries, or in the churches at home, or in both. I fear we are all wrong. The work of the Lord does not prosper, and there must be a cause.

**CHEROKEES.**—We continue to receive the most cheering intelligence of the work of the Lord among this people. Since the arrival of Mr. Jones in that country, as we have before stated, on the 25th of June, 1841, now a little more than one year, 219 have been received to the fellowship of the churches on a profession of their faith. In fact, the letter that contained this statement was dated June 21, so that the above is the result of a single year's labor.

There seems to have been enjoyed during the year a constant revival of religion, which, as will be seen from the following extracts of a letter from Mr. Jones, dated July 19, continues with unabated vigor.

It is with great pleasure I give you some further account of the progress of the work of grace among the Cherokees. I cannot but feel greatly encouraged in the hope that the conquests of our blessed Redeemer will be repeated and extended in this country, although there are still formidable obstacles;—many strong holds of sin to be subdued.

July 4. We concluded a series of meetings of four days continuance with the Amohee church. At the monthly meeting in June, the brethren determined to continue the next monthly meeting for four days, and also to erect a shed at a more convenient place. They met accordingly, and erected a substantial shed, seventy feet by thirty, and filled it with convenient seats, of saw-mill slabs. They also made a smaller shed for cooking, and provided comfortable refreshments for those who chose to remain on the ground during the meeting. Two years ago, the church used to meet at this place, before under a temporary shed, but a whiskey shop being set up within a few yards, which greatly annoyed them, they built a small meeting-house about two miles off. The house having become entirely too small, they fixed on the old place again, and now, to the praise of gospel influence, the man who once annoyed them with his whiskey shop, assisted with labor and provisions to build the shed, and fitted up the same cabin, and furnished provisions for the comfortable accommodation of the preachers and others coming from a distance to attend the meetings.

Religious exercises commenced on Friday the 1st inst., but on account of heavy rains few attended. On Saturday, there was a very large congregation, and serious attention. Several persons cheered our hearts, by the profession of "repentance toward God and faith in our Lord Jesus Christ." Many of the brethren and inquirers devoted great part of the night to the exercises of prayer and praise. Meeting for prayer and expounding a portion of scripture, was held at sunrise Sabbath morning. After breakfast, the church assembled to hear the relations of candidates for baptism. A colored woman, a member of our late brother O'Bryant's church, was received, on evidence of christian character. At eleven, preaching commenced. The place was completely crowded, and many outside. Solemn attention pervaded the assembly, and some appeared much affected. After preaching the whole congregation proceeded through a grove, along a grassy walk, two hundred and fifty yards, to a beautiful stream, in which I had the pleasure to baptize twelve Cherokees, six males and six females, and one black, on a hopeful profession of faith in the Savior of sinners. After a short interval, a large company of Cherokees sat down to commemorate the death of our adorable Redeemer. At night, brethren Foster and Oganaya preached, and invited the anxious to unite with the church in prayer. About thirty came forward; so we hope the work is still going on. The exercises were continued till Monday noon, when we parted, greatly refreshed in spirit, and encouraged to expect the further triumphs of the Savior's cause.

July 9 & 10.—At Taquohee. Two days' meeting. A very large congregation. The house, 40 feet by 20, crowded, and many more outside than in the house. Received and baptized five Cherokee males and three females. Administered the sacrament of the Lord's supper to a large and deeply devout assembly: all Cherokees. At night a number of anxious inquirers came forward for prayer.

July 16 & 17.—Two days' meeting at Tseyohee. A large, attentive congregation. Three males and one female baptized: all Cherokees.

#### Donations.

FROM JULY 1 TO AUGUST 1, 1842.

##### Maine.

Hancock Aux. Miss. Soc., Rev.	
J. Gillpatrick tr.,	
Mt. Desert and Seaville	1,61
Sedgwick, 1st Bap. Benev.	
Soc.	3,00
Blue Hill, friends to miss.	3,32

7,93

Thomaston Theo. Institution students, per Rev. C. Case,	4,00
Piscataquis Asso., L. Morrell tr.,	
Monson, a friend to miss.	2,00
do. do.	,50
St. Albans, Miss Lyford	,50
	3,00
Ellsworth Village Baptist ch., per	
Geo. B. Hopkins,	10,10
	25,03

*New Hampshire.*

Portsmouth, Mrs. M. C. Dimick,	
per Rev. Wm. A. Hallock,	2,50

*Massachusetts.*

Canton Bap. ch., mon. con., per	
Friend Crane,	25,00
Boston, Mrs. Samuel Dana	50,00
do. Miss Elizabeth Wetherby	5,00
do. Baldwin place Baptist ch.,	
mon. con. for July, per	
Thomas Shaw,	25,00
do. 1st Baptist Miss. Soc. of	
Sab. school, for the Hague	
school in Burmah, per E.	
J. Jones,	5,80
Worcester Juv. Miss. Soc. of 1st	
Bap. Sab. school, for educating	
F. A. Willard, a Karen boy, in	
Mrs. Wade's school, Tavoy,	
per Charles Ballard sec'y,	25,00
Brookline Bap. ch. and cong., for	
Burman miss., per E. Corey,	101,00
Carver, Mrs. Pratt, for Burman	
bible,	,50
do. do. tracts,	,50
do. do. Ind. miss.,	,50
	1,50
North Attleboro' Baptist ch. and	
soc., per Varnum J. Bates,	31,00
	269,30

*Rhode Island.*

Rhode Island Bap. State Convention,	
Varnum J. Bates tr.,	
Lonsdale, Mrs. F. Hancock	2,00
Warren Baptist ch., John	
Hail tr.,	5,00
Providence, Pine st.	
Bap. ch.	75,00
do., Pine st. Ladies	
For. Miss. Soc.	42,00
do., a friend	3,00
per Rev. J. Dowling,	120,00
Providence, 1st Bap. ch.,	
4 mon. concerts,	69,22
	196,22

*Connecticut.*

Woodstock, 2d Bap. Fem. Mite	
Soc., Mrs. Lois P. Manning tr.,	13,50
Pomfret, Mrs. Sherman	3,00
per Rev. Dr. Bolles,	16,50

*New York.*

Saratoga Springs, Rev. Francis	
Wayland and family, for support of a Karen teacher,	100,00
Fort Covington Bap. ch., J. Wallace tr., per Rev. Nath'l Colver, mon. con.,	20,00
Saratoga Bap. Association, per	
Rev. Isaac Wescott,	145,05
Hamilton, 1st Bap. ch., per Rev.	

Dr. Kendrick,	70,00
Montgomery, Orange Co., John	
Martin	5,00
Mrs. Margaret Martin	5,00
Lodi Bap. ch., per D. T.	
McLelland,	15,00
Chautauque Asso., Josiah	
Moore tr.,	6,00
Saugerfield Bap. ch., per	
Mr. Town,	8,00
Rocky River Asso., A. Al-	
ger tr.,	20,00
Franklin Baptist For. Miss.	
Soc., Wm. Stetson tr.,	155,00
New York City Youth Miss.	
Soc. of Cannon st. Bap.	
ch., J. C. Danelson tr.,	
towards support of Mrs.	
Wade of Tavoy,	25,00
Covert Bap. ch.	3,50
Trumansburg Baptist	
Sab. school	3,12
A friend	5,00
per Jas. McLellan,	11,62
Rev. J. D. Cole, late agent	
of the Board, per Rev.	
John Peck,	45,00
Hudson River Association,	
as follows:	
Poughkeepsie Baptist	
church	90,75
Hudson Bap. ch.	15,20
Catskill "	15,00
Albany, Green st. ch.	2,00
N. York City, Stan-	
ton st. ch.	25,00
do. do. Norfolk st.	
church	31,09
Schenectady Bap.	
church	8,19
Westkill Bap. ch.	11,00
Athens "	11,17
Coxsackie "	9,00
Saugerties "	12,00
Saud Lake "	20,00
	250,40
Niagara Association	18,09
Genesee Asso., S. Chapman	
tr.,	102,39
Livingston Asso., F. Stone	
tr.,	32,43
E. K. Estee, per E. Wat-	
son,	24,70
Genesee River Asso., N.	
Corr tr.,	8,00
Akron Bap. ch., per J. B.	
Alcott,	1,00
Ogden Female Retrench-	
ment Society	37,25
	223,86
per Rev. Zenas Case, Jr.,	1104,98

*New Jersey.*

Sussex Asso., Rev. C. Bunker-	
hoff tr.,	4,00
Orange, 1st Bap. ch.	4,00
New Durham "	5,00
Harsimus "	5,00
per Wm. Colgate,	18,00
Haddonfield Bap. ch., per	
Rev. C. E. Wilson,	13,20
Mt. Holley, a friend, toward	
the sup. of Mr. Münster,	1,00
Salem Bap. ch., per T. B.	
Parks, toward the support	
of Mr. Münster,	33,70

Burlington, a lady, toward the sup. of Mr. Münster,	3,00	
Trenton, L. W. Lathrop, toward the support of Mr. Oncken,	1,00	
per Rev. M. J. Rhees,	—	51,90
		69,90

*Pennsylvania.*

Huntingdon, Rev. T. C. Massey, for Indian miss.,	3,00	
do., " African "	2,00	
do., " German "	1,00	
	—	6,00
Washington Bap. ch., mon. con., per Rev. A. K. Bell,	17,51	
do. Bap. Fem. Miss. Soc., per Rev. A. K. Bell,	14,80	
Philadelphia, Sarah P. Edmonds, toward the support of Mr. Oncken,	5,00	
do. do., Mr. Münster,	5,00	
	—	10,00
do., a friend, toward support of Mr. Münster,	1,00	
do., a female friend, toward support of Mr. Münster,	2,00	
do., M. Owens, toward support of Mr. Oncken,	1,00	
do., 2d Fem. Class of Central Bap. ch. Sabbath school, per Rev. J. W. Hayhurst,	5,25	
do., Elizabeth Brown	10,00	
do., William Simpson	2,00	
do., a member of the 12th Bap. church	2,00	
do., Central Baptist ch., mon. con., per A. H. Willis,	8,44	
Conshohocken, N. W. Gower, for Burman mission,	1,00	
White Deer, Mrs. J. H. Miles, toward support of Mr. Münster,	1,00	
Lower Dublin Bap. ch., toward support of Mr. Münster,	8,03	
Minersville Bap. ch., per Rev. D. C. Wait,	4,00	
Mead's Corner Baptist ch., mon. con., per Rev. Wm. Look,	3,00	
Northumberland Association, Joseph Mixwell tr.,		
White Deer ch., per Joseph Moore,	14,12	
Milton ch., per Rev. C. A. Hewitt,	15,16	
	—	29,28
Milesburg ch., mon. con., per Rev. G. J. Miles,	6,00	
Marcus Hook, a friend, towards support of Mr. Münster,	4,00	
Ruel Bap. ch., mon. con. per Rev. J. D. Jones,	5,00	
Abington Bap. Asso., per Rev. J. Mitchell,	79,40	
Blockley Bap. ch., proceeds of miss. box, per M. A. Hoffman,	22,35	
Great Valley Bap. ch., mon. con., John Garber tr.,	17,00	
per Rev. M. J. Rhees,	—	260,06

*Delaware.*

St. George's, a friend, toward support of Mr. Münster, per Rev. M. J. Rhees,	1,00
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*Maryland.*

Bridgeport, Jacob Fream, toward support of Mr. Münster,	1,00
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Salisbury, E. B. Davis per Rev. M. J. Rhees,	3,00	4,00
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*Virginia.*

Amelia Co., a Baptist minister, toward support of Mr. Münster, per Rev. J. B. Taylor,	5,00
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*South Carolina.*

Society Hill, J. E. Kirven	1,75	
do., Dinah, a colored woman,	1,00	
per Rev. J. E. Furman,	—	2,75
Sumterville, John B. Miller	10,00	
	—	12,75

*Mississippi.*

Vicksburg, William Boud	10,00
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*Kentucky.*

Georgetown Bap. ch., for China mission,	4,00	
Henderson Bap. ch., a thank-offering for a revival, for China mission,	30,00	
per Rev. Tho. S. Malcom,	—	34,00
Georgetown Bap. ch., for China mission, per Rev. T. S. Malcom,	2,00	
do., colored members of do., for African mission, per Rev. T. S. Malcom,	3,75	
	—	5,75
per Rev. M. J. Rhees,	—	39,75

*Ohio.*

Portage Baptist Asso., John E. Jackson tr.,	
From Miss Cynthia Osgood,	17,00

*Illinois.*

Illinois River Bap. Asso., Rev. Thomas Powell tr., per Wm. Colgate,	7,00
	—
	\$2040,94

The sum of \$1500 has also been received from the American and Foreign Bible Society, per Wm. Colgate, and has been appropriated as follows, viz:

For printing and distribution of the New Testament and Bible in Germany,	1000,00
For printing and distribution of the same in Denmark and Norway,	500,00
	—
	\$1500,00

*CLOTHING, &c.*

Newburyport, Ms., Bap. Fem. Soc., box of clothing, and books for youth in Africa, care of Rev. Mr. Clarke,	50,00
Richmond, Va., 2d Bap. church, hdkfs., pencils and penknives, for African boys, per Rev. William Mylne.	
Cambridgeport, Ms., Bap. church, two boxes of clothing, for Cherokee mission,	45,23
Woonsocket, R. I., Ladies Sewing Circle and friends, box of clothing for Mrs. J. L. Jones, per Miss Harriet Hunt,	50,75

H. LINCOLN, Treasurer.

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

OCTOBER, 1842.

NO. 10.

## American Baptist Board of Foreign Missions.

ARCAN.

JOURNAL OF MR. KINCAID.

### *A visit to neighboring villages—A marriage feast.*

Nov. 12, 1841. Have just returned from a visit among the villages east of the town. Remained three days at Cruda, where I preached four times and administered the communion at candle-lighting on Lord's day evening. In some villages I distributed about 100 tracts and gave away one copy of the New Testament. The greater part of the people were busy in their paddy fields harvesting, and on the whole I found but little that was interesting. In Cruda there are two men who appear to be honest inquirers, and a number of others who confess they have no confidence in Boodhism, but still manifest no anxiety to learn whether there is any such thing as *truth* in the world. I found it more difficult now to obtain a hearing than when I was here before. There was no positive rudeness, but more indifference. In some measure this may be attributed, perhaps, to the excitement occasioned by a marriage feast which took place early on Tuesday morning. The parents of the girl being among the most affluent in the village, must, therefore, make a great feast in order to maintain their rank. Of course the whole village, men, women and children, are invited, and if any from age or ill health are unable to attend, portions are sent to them. On this occasion an ox was slaughtered,—twenty-five or thirty fowls dressed, and about ten bushels of rice boiled; in addition to this, a large quantity of red peppers, turmeric, salt, and vegetables prepared as a condiment.

The whole of Monday night was spent in boiling the ox, fowls, rice, &c., in which eight or nine men were employed. As fast as the rice and beef were boiled they were poured into large baskets lined with plantain leaves. In the morning, soon after sunrise, the feasting began—the men sitting on mats under a temporary covering, while the women and children were taken up into the house. Mrs. Kincaid and I were invited to call and look at their arrangements. They inquired if there was any thing wrong in having such a feast on such an occasion. We replied “Certainly not, provided you eat moderately and have no intoxicating drink, and treat each other kindly.” The only table was one about ten inches in height, on which was placed food and two large bunches of flowers. At this table the bride and bridegroom were to eat and bathe from the same dish. This constitutes the marriage ceremony. The young man belonged to a neighboring village, and according to custom he was obliged to give a sum of money to the young men of the village from which he took his bride. The amount to be paid depends much on the wealth and standing of the young man, so that it varies from five to fifty rupees.

*Interview with several monks, one of whom becomes an interesting inquirer.*

21. Lord's day. At the close of worship in the evening we commemorated the sufferings of the Savior in partaking of the consecrated bread and wine. Sixteen in all communed together. Four of the disciples were absent, one is very ill, one is suspended, and two others I fear must be finally excluded from the church.

22. Several monks called in the

of their houses,—the neat and orderly manner in which they were placed,—that is, in two rows, so as to have a broad street running through the centre,—we passed on, and finally went out at the gate on the opposite end of the village, and found ourselves standing on the bank of a noisy little brook—an object of great interest to us, as it was the first of the kind we had seen in Arracan. We saw abundance of pigs, goats and fowls, and began to wonder where the inhabitants could be, as we saw none and did not hear a human voice. We suspected, what in the end turned out to be true, that the men were in their fields at a distance, while the females and children, ascertaining that extraordinary looking strangers were at the landing, had fled in a panic to the jungles. We were sorry to alarm them, but still did not feel willing to go away till we could see them, and give them every assurance that we were friends. While examining two or three peculiar trees which grew on the margin of the brook, a female with a child slung on her back, rose up out of the grass but a few feet from us. She appeared to be paralyzed with fear, and the poor little urchin on her back was afraid to look up. We could not help reflecting on the wrong and outrage which have induced such a feeling of dread at the appearance of strangers—more terrifying than the midnight growl of the most ferocious beasts of prey. We stepped back and spoke soothingly to the poor woman, assured her, again and again, that she had nothing to fear; and she evidently believed us, for in a little time she went into the village. Probably on the first alarm one or more had been despatched to give intelligence to the men, for they soon began to come in, and then the females came from their hiding places, each one with a child slung on her back, and many of them with three or four or half a dozen older children following them. The men came and sat down around us, while the females and children remained at a distance, or went up into their houses. Some of the men could understand Burman, and speak it tolerably well. We soon perceived, however, that they could not sound the final consonant, or the *th*, to which they always gave the sound of *s*. We explained to them our design in coming into their country—that it was in obedience to the command of God, to visit all nations and

instruct them in his holy word. They appeared to be much interested; said they should be glad to have books, and understand those things of which we told them. After returning to our boat, several of the men came down and wished us to accept of a few which they brought.

The next day, in the morning, we came to the mouth of the river *Mee*, a fine stream which comes in from the north-east, and is from fifty to sixty yards broad. Up this river about six miles, we came to the village where the Mountain Chief resides. This village is situated in a large bend in the river, on a fine elevation, 100 feet above the present level of the water, and commands a beautiful prospect in this wild and picturesque country. Three other villages are in sight, and the fourth is not a mile distant. There is apparently but little level ground, it being a perfect contrast to all we had seen for seventy miles above Akyab. Here are lofty hills and deep valleys, and all thrown together in the utmost confusion. The hills as well as valleys are covered with tall forest trees, interspersed with bamboos, various kinds of creepers, and occasionally with a coarse grass that grows from ten to twelve feet high.

#### *Reception—Palace of the chief—Domestic arrangement.*

From the anxiety which the chief had manifested to have us visit him and his people, we had every reason to expect a kind reception. For the last eight or ten months it had been his constantly expressed wish to have us establish schools among them, and teach them the knowledge of God, but still we had not anticipated so much attention, or rather, so much forethought in reference to our comfort. To our surprise we found a new and well-constructed *zayat* about fifty feet above the present level of the river, 16 feet by 21, and the ground cleared away so as to make a pleasant walk, and a verandah on one side. But what surprised us most, was, two very neat bamboo bedsteads, surrounded with curtains. The chief must have seen a bedstead in our house at Akyab, and so got the idea that this was our manner of sleeping. He returned only four or five days before we left, and during two of these days, there was a very severe storm of wind and rain, which made us wonder how he could possibly have

put up such a building. On inquiring of him, he said the whole, from the foundation to the roof, including bedsteads and all, were made in two days. When he saw we had a small folding-table and two chairs, he felt greatly relieved, for he had felt very sad, he said, to think he could construct no such articles for us. I mention these facts to shew the kind-heartedness of the chief and his people, and their anxiety to make us comfortable. Our *zayat* was about fifty yards from the stockade which surrounded the village, and in a delightful situation. After getting every thing arranged in our new home and ready to begin work, we went up into the village and were taken directly to the house of the Mountain Chief (as he is called.) It is certainly no mean specimen of a palace, for though constructed on the same general plan with all the houses of this peculiar people, yet its dimensions and neatness of construction would point it out as the residence of a great man. Like all the houses, the floor is between five and six feet from the ground. After passing across a very large open verandah, we entered, immediately in front, the great hall of audience. It is certainly a fine room, and from the north end we have a most delightful view of the country in all the wildness of its native grandeur. We spent some time in conversation, but most of the time in getting words and sentences expressed in their own language. I left the company at length, and went to take a view of the domestic arrangements. On the left of the great verandah is a very large apartment, and on the right is one of smaller dimensions; these belong to the females and children. His wives—nine in number—were all busily at work, except one. Some were cleaning cotton, some spinning, some weaving and some were cooking; and each one had a child slung on her back, whatever the work might be in which she was engaged. All appeared to be cheerful. It was easy to perceive that the female who was not at work, was a person of no ordinary rank among this people. There was a gracefulness and dignity in her manners which could not fail to impress the most casual observer that she was one of "nature's noble women." Her countenance is intelligent, and her features would indicate a mild and amiable temper. Her face was covered with smiles, so that she appeared to be pleased with herself and

pleased with all around her. She was the only one of the females who appeared to have any knowledge of the Burman language, and hers I imagine is very limited, for though she betrayed in her countenance no signs of ignorance, yet she was able to reply to me only in a few half-formed sentences. We were struck with the order and neatness of the apartments. There were no articles lying about the floor, as is always the case in Burman houses, whatever may be their rank. True, there was no furniture for mere show, and little which we regard as necessary to comfort in civilized life; still they have many articles for the manufacture of cloth, for cooking, for holding water, and for eating, and though they be of the most primitive kind, they all had their appropriate place. The internal arrangements of the apartments and the furniture, no less than the neat and comfortable manner in which the houses are constructed, as well as the orderly arrangement of the whole village, certainly struck us as indicating, in a more than ordinary degree, an innate sense of neatness and regularity. The posts which support the roof are formed by binding together ten or twelve bamboos, so that at first they might be taken for fluted columns. The roofs of the houses are made of long coarse grass. The walls are double; the outer extending from the ground to the roof, and the inner from the floor to the roof. The outer wall is formed by placing perfectly straight bamboos, and all of the same size, horizontally one on top of the other, till they reach the top; these are kept together by upright posts at suitable distances. This wall gives the house a very substantial and pretty appearance. The inner wall is made of split bamboos woven into mats. The stairs for going up into their houses are of the same material, and are broad and well formed, while the people of Arracan have only a large pole, with notches cut in it. In fact, every thing pertaining to the houses and villages of the Kemmees indicates an attention to comfort which we have seen among no other class of people in these countries.

*Manners and habits of the people—Their language, religion, population, &c.*

Their clothing is scanty and peculiar. Besides a small turban on the head, the only garment ordinarily worn by the men is a belt about four inches

wide, fastened round the hips and between the legs; one end of the belt hanging down before, and one behind. The females have two garments—the upper, a short jacket about ten or twelve inches long, without sleeves and open under one arm; the lower garment is fastened round the hips and reaches half way to the knees. It is remarkable that a people who consult neatness and comfort to so great a degree in the construction of their villages and houses, should have adopted so scanty a covering for their persons. It cannot be for want of *material*, for they grow a fine, beautiful species of cotton on their hills, and in exchange for cotton procure salt and dried fish from the coast.

The Kemmees have no horses, and though they have a few buffaloes and red cattle, these are not used in tilling the ground or as beasts of burden. Of course the plough is unknown among them—they clear the ground with a *dah*, (axe), in form much like that used by Burmans, but ground only on one side. With a rude kind of hoe, they plant rice, cotton seed, and several esculents, principally of the gourd kind, and tobacco. With the exception of small patches of level ground along the margin of the river and its tributaries, all their cultivation is on the tops and sides of precipitous mountains. Truly they must endure much toil and hardship to procure the necessities of life. They are, evidently, a hard-working people. If they should receive the Christian religion, and schools become common, they will be prepared to adopt more improved methods of agriculture, and will cultivate gardens. I should think the sweet potato and Indian corn might do well among these hills. However, the eternal well-being of this people is the first and great concern. For some wise purpose God has preserved them from idolatry, and kept alive among them the tradition, that in ancient times the Supreme Being gave to their fathers a *Good Book*, which through their carelessness was destroyed by a dog, but which in time will be restored, when they will become a wise and happy people. We preached the gospel every evening in the most plain and simple manner, and they listened attentively; but few could understand Burman well enough to receive much instruction. Those who could understand, said they believed what we taught, and that all the Kem-

mees would believe when they came to hear and understand this doctrine. From morning till night we spent nearly all our time in collecting words and sentences so as to learn the structure of the language, but still embraced every opportunity to learn the extent of their country and the probable number of the inhabitants. All we could learn, however, on this last subject was, that for several days journey (200 miles or more,) up the great river, and on all the tributary streams, the inhabitants are Kemmees. The Ko-la-dan, and all its tributaries, are thickly studded with their villages, which vary from ten to fifty families in each. They are certainly a numerous people, and, without doubt, I think, one of the great branches of the Karen family. The Khyiens inhabit all the hill country and the great ranges of the Yuma mountains to the south, as the Kemmees do at the north. After getting about eighty miles north of Ava, I found all the hill country for more than 300 miles, that is, to the Hu Kong valley, inhabited by Ka Khyiens, a people in all respects like the Karens; so that we have Karens, Ka Khyiens, Khyiens and Kemmees, four branches of the same great family, formerly the sole occupants of this vast country, but who have been gradually driven by the Burmans from the valley of the Irawadi and from the sea-coast. On the fourth day after our arrival at the village of the chief, the path of duty appeared to be plain. We accordingly intimated to him, and some of his people, that we should study the language, adopt an alphabet, and as soon as possible give them books in which they could learn the knowledge of God. As might have been expected, they were greatly pleased. In a short time word was brought to us that the chief was going into the neighboring villages to call together the principal men, and would immediately commence building us a large house. We were obliged to hold him back, or the house would have been begun that very day. We told him we must return home and make arrangements for this work, for it was not a small thing to study their language and get ready to give them books; however, they might expect Mr. Stilson and his family in about twenty days, and that I should, probably, be up again in a month after that. We selected a place for building, and told the chief he might collect the materials at his lei-



sure, that on Mr. Stilson's arrival a house could be put up in a few days. He told Ko Bike that our decision gave him more joy than if he had received thousands of gold and silver, for, said he, "The gold and silver would soon be expended, and neither my children nor my people would be any the better for it; but if we have the knowledge of God, I shall die in peace."

This indicates a degree of intelligence and earnestness which we did not expect to find, and which goes far to encourage us that it is the Lord's work. This village, which we have resolved to make the head-quarters of the Kemmee mission, possesses all the advantages we could desire,—its location is beautiful and healthy,—it is not too far in the interior, and still is far enough to be the centre of a number of villages, embracing, at least, about 3000 inhabitants. It is two degrees north of Akyab, and, therefore, distant on a straight line, 138 miles. There are a few curves in the river, so that the distance, by water, is 150 miles. Mr. Stilson took the latitude of the village, and made it 22° 3' north, which would make it twelve or thirteen miles north of Ava. No foreigner has ever been up the river beyond the boundaries of Arracan, and Burmans are afraid to penetrate; so that the extent of the Kemmee country north, can only be conjectured from the statements of the Kemmees themselves. They speak of two powerful bodies of people far to the north, called Lungkhe, and Tsein-du, who differ somewhat from them in language. I would remark here, that Kemmee is the generic name of this people, though they have a great number of local names. This extraordinary variety of names for one and the same people, originates partly from location and partly from clanship; in some cases, the name of a stream gives a name to the people; and, in other cases, the name of a chief to whose authority they submit. Our intercourse with the Kemmees has been too limited to say much in reference to their national manners and customs,—their vices and their virtues. Polygamy, I should think, does not prevail to any great extent. They have learnt how to make an intoxicating drink from rice, which is used on extraordinary occasions. They regard evil spirits as the principal cause of disease, as also of all other calamities, when they cannot trace

them to human agency. This belief in evil demons leads them to offer, on certain occasions, propitiatory sacrifices. They have no religious services, though they believe in a Supreme Being,—in the immortality of the soul, and in future rewards and punishments. Murder, adultery, stealing, and falsehood, are regarded as great crimes, and there is much reason to suppose that these are not their national vices. They are, proverbially, a people of *one word*.

It is very possible that many might get the impression, from the preceding remarks, that the Kemmees are a harmless, unwarlike people, but such is not the case. Broken up, as they are, into clans under different chiefs, who are supreme among their own people, serious difficulties are rarely, if ever, adjusted in an amicable manner. Feuds are frequent, and often end most disastrously. When one clan nourishes revenge or hatred against another, from whatever cause, an opportunity is sought to fall upon their enemies at a time when least expected. An open declaration of hostile intentions is never made. The triumphant party kill as many men as they can, and all the females and children they can seize are carried away for slaves. Those clans located within the limits of Arracan, are, of course, subject to British rule, and they appear to appreciate the advantages of living in a state of security under the protection of law. Depending for their subsistence almost entirely on the cultivation of the soil, war is not the natural element of the Kemmees; it is rather a circumstance growing out of their peculiar condition.

The introduction of books, and the establishment of schools, will lay the foundation of their civilization and happiness, because the first lessons they learn, will be the knowledge of God. This knowledge will spread over the whole length and breadth of the land, and convert this wilderness into a fruitful field. Mr. Stilson possesses, in an eminent degree, those peculiar qualifications for detecting sounds in all their variety and hardly distinguishable shades of difference, so important in adopting an alphabet. He will adopt the Roman character, which will greatly facilitate all future operations, and render the expense of books much less than if he should adopt an Indian alphabet.

## Germany.

## EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Some notice of Mr. Oncken's visit to Memel was published several months since. His journal, giving a more detailed account of his labors, and of the kind providences that attended him, has been received, and from which we submit a few brief extracts. On his way, he visited Berlin, where our missionary, Mr. Lehmann, is stationed, and where there is a Baptist church, with whom Mr. Oncken spent the Sabbath, and preached to a congregation of about 200 persons. The prospects of the church seem to be highly encouraging. "At the close of the service," says Mr. Oncken, "I had the privilege of administering the Lord's supper to twenty-one dear brethren and sisters in Christ. How changed the scene from what it was when last I met with the church, only two years back!—not more than seven surrounding the Lord's table at that time, in an upper room, in the most secret manner."

Memel, Oct. 2, 1841. I arrived here early this morning, and have been the greater part of this day engaged in examining candidates for baptism, sixteen in number, which occupied me till nearly 11 o'clock in the evening. Between 11 and 12, we proceeded to a part of the river about three English miles from the town. In consequence of the great distance, and several unavoidable delays, I could not proceed to the administration of the ordinance till 2 o'clock on Sabbath morning. We were, however, amply repaid for this delay, by the brilliancy of the moon and the deathless silence of nature. Not a leaf moved, not a voice was heard, except the voice of prayer, now directed to *Him*, who, in giving the command for the observance of this ordinance, appended to it the most glorious promise, "Lo I am with you alway, even to the end of the world." At 4 in the morning I retired to rest, rejoicing with joy unspeakable and full of glory.

Lord's day, Oct. 3. I was fully occupied from morning till 11 at night. Between the morning and evening service, at which about forty attentive hearers were present, I examined nine other candidates for baptism, who were immersed the same evening. After which all the baptized brethren and sisters being then assembled, we proceeded to form them into a church of

Christ. Having given them a brief view of the nature of a church of Christ, they united as such, acknowledging Christ as the only head, and the sacred scriptures as the sole rule of their faith and practice. The ordination of br. Gremin occupied us next for an hour, and we finally concluded this blessed day, by surrounding the Lord's table to commemorate his death; and at 11 o'clock we separated, with grateful hearts to our covenant God for the great privilege we had enjoyed. What shall I render to my God for the grace, support, and protection granted this day to the least of all his servants? I will take the cup of salvation, and call on the name of the Lord. Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory; Amen and Amen.

4. We had this evening a deeply interesting missionary prayer meeting. The attendance was numerous, and my hearers were made acquainted, as fully as time would allow, with the efforts now making to extend the Redeemer's kingdom; and I enforced it upon the disciples of Christ to take an active part in this great and glorious work.

5. One of the teachers at the high school, who was present at the missionary meeting last night, called on me this morning with the view to obtain a full account of our doctrines, &c., as he intended to insert a paragraph in the newspaper about us. He conducted me afterwards to a merchant who wished to see me. The teacher remained whilst I conversed with the merchant, and a good opportunity afforded of proving and defending our principles from the scriptures, and both were honest enough to admit that our practice of believers' baptism accorded with the New Testament and the apostolic churches.

In the afternoon I organized a little Sunday school, from which, under the divine blessing, I expect much good. Afterwards I visited Mr. Hague, son of the late Mr. Hague, pastor of the Baptist church at Scarborough. Mr. H., though for many years a disciple of Christ, has not had courage enough to make an open profession of his attachment to Christ. The conversion of the Germans in this place, and their baptism; has, however, had a salutary effect on his mind, and he has finally decided to be baptized and join the

church. I proceeded with Mr. Hague and two German brethren, to the house of his daughter, it being near by the river where our brother was to be baptized, and after a short address and prayer for the divine blessing, during which Mr. Hague's daughter appeared to be much affected, we went to the river and administered the solemn ordinance. After this I hastened to br. H.'s house and preached to an English audience, who had assembled there for that purpose. I entertain the hope that Mr. H. will soon commence a regular service on the Lord's day. Examined three candidates for baptism, to whom the ordinance will be administered to-morrow. Two ladies called to-day, who were present at one of the services last Lord's day. We had a long argument on baptism.

Preached this evening to a most numerous audience. I trust God was of a truth among us; the word appeared to make a deep impression on many present. Oh, how blessed and honorable to preach the unsearchable riches of Christ to a perishing world. May many who heard it this evening be enriched by it, to the glory and praise of the triune Jehovah. At a church meeting after the service, I gave an address on various points relative to church discipline, &c.

6. Met with the teachers at 2 o'clock this morning, to give some necessary instruction in the management of the Sunday school.

A lady visited me this forenoon, who expressed herself much edified with what she heard last night at our meeting. She said that she would always attend, as she was anxious to obtain further instruction how she might be saved. I had also a visit from a young Israelite, with whom I had a long and interesting debate about Christ as the promised Messiah. He defended his errors on the same grounds as do most nominal, and also some real Christians, by appealing not to the law and the testimony, but to the writings of fallible men. May the God of Abraham reveal to him, that he who expired on the cross is Israel's God, Savior and King.

Dined to-day with the secretary of the chief magistrate. He had attended our service last night, and was much edified. This gentleman has been a friend to the brethren, and protected them as far as he could. He was exceedingly kind to me, and from his conversation I conclude that he loves

the Savior. To our practice as Baptists he made not the slightest objection. The Lord reward the kindness shown to his disciples.

At 8 o'clock in the evening I administered the ordinance of baptism; and at a little after 9, I met with the church, gave the newly baptized the right hand of fellowship, and addressed the church; and at half past 11 o'clock I could retire to rest, much fatigued, but with much peace and joy, and gratitude to our Heavenly Father.

7. As some danger was apprehended of my being arrested, having been inquired after by a gens d'armes, it was thought prudent to leave my present place of abode. Accordingly I arose at 5 o'clock this morning, and repaired to the house of one of our brethren.

During the day I was much engaged with br. Grimm, in giving him what counsel I could, in reference to his responsible and important work.

I must not pass in silence the service rendered the cause here by our dear br. Remmers of Jever, who was a member of the church at Hamburg. He has travelled all this way on foot, at his own expense, has been here several weeks, and has by his counsel, and above all by his sweet Christian spirit and holy walk, done much to establish these young converts.

9. Tilsit. Left Memel last night at 6 o'clock, blessing and magnifying the name of our gracious God for the protection and grace granted the least of his servants during my stay at Memel. I would thank him with all my heart for having been permitted to baptize 20 disciples, and setting all things in order, according to apostolic example. Arrived here at half past 8 in the morning.

#### ASSAM.

##### LETTER FROM MR. BRONSON.

A letter has been received from Mr. Bronson dated a few days earlier than the communication from Mr. Cutler published in our last, giving an account of his observations while travelling with Mr. C. We make but a single extract from this letter, in which the writer speaks of Gowahati as a missionary station, inasmuch as the substance of what has been omitted, has been already published in the communication from Mr. Cutler.

Jan. 1, 1842. We arrived at Gowahati, where we were kindly entertained

At the residence of the chief mandarin of the place, a young man by the name of *A-Lay*, who had spent two years in the institution at Singapore, acted as interpreter, but most of our intercourse with the people was carried on through the medium of the Chinese written character, which is here as intelligible as in China. This furnished us a good opportunity for a little exercise in this kind of correspondence, and afforded us some consolation to think, that while a knowledge of this character requires so much hard labor, it may be employed to convey our ideas to such multitudes in different countries.

The place we visited, called by the natives *Han*, is by them variously reported to be distant from *Hue*, the capital, from three to thirty days, the officers reporting the greater, and the common people the less distance. Perhaps the fears of the mandarins, or the policy of the government to prevent strangers from visiting the capital, may lead them to represent the distance to be greater than it really is. A Chinaman from *Tie Chiw*, who has been in the habit of trading here for eleven years, and sometimes remaining here for three years together, told me that the capital was seven days distant. The present king is said to be about thirty years old, and came to the throne on the death of his father last year. The Chinaman above alluded to told me that he had driven all the French priests from the country who had not before been slain by his order. Others report him to be oppressive and cruel.

After leaving *Cochin China*, we coasted along the southern portion of *Hainan*, having for many days a large number of fishing boats in company, from which we were supplied with fish. Most of these are taken by means of nets attached to a bamboo float, and the flying fish passing through their heads, and being prevented from proceeding further in consequence of their wings, and the gills preventing them from drawing back their heads, they are thus taken sometimes to the number of a hundred or more in a single net. One boat of 20 tons burden, having five or seven men on board, will superintend ten or a dozen nets, besides taking large fish with the hook. Some of these somewhat resemble cod-fish, and weigh from 50 to 80 lbs. A number of fish were caught in this vicinity by

the men from our ship, resembling salmon. We procured from the *Hainanese* good fish for one or two cents per lb. *Hainan* is said to furnish large quantities of rice, pork and timber for exportation.

#### *Arrival at Macao—Reception—Missionary prospects.*

After a passage of sixty days from Singapore, we arrived in safety and with improved health in *Macao* a few days ago, where we have been very hospitably entertained by our missionary friends. Mr. Shuck and family and Mr. Roberts having removed to *Hongkong*, Mr. Abeel to *Kulongsan*, near *Amoy*, and Mr. Milne to *Chusan*, there are now here Messrs. Bridgman, Williams, Ball, Boone, McBryde, Cummings, Hobson, Lockhart, &c., but most or all of these are making arrangements to leave soon; some to *Hongkong*, some to *Kulongsan*, and others to *Chusan*. Sir Henry Pottinger (plenipotentiary), has advanced it as his opinion, that *Amoy* will be retained by the English, but recommends that missionaries with families wait a short time before going there. That will open a field for us, provided it meet the approbation of the Board.

Mr. Shuck, who arrived here on a visit this morning, says that there are quite a number of Chinese speaking our dialect at *Hongkong*, and recommends our removal to that place. He represents their prospects as flattering there, and from what I can learn from the friends here who have been there, it is safe to conclude that the place will soon be one of extensive business, and an important field for missionary labor. Some of the brethren of the American Board, and our English brethren are also building houses there. Br. Shuck has doubtless kept you informed of his plans and prospects. It appears, from the present state of affairs, reasonable to suppose that there will be permanent openings in this country, in healthy locations, affording encouraging fields of usefulness for all the men the Board may see fit to sustain among the Chinese. Our missionary associates here representing different societies, have shown us much kindness, and the spirit of Christ to a happy degree appears to influence the minds of all, while we devoutly pray that it may ever continue and abound. The weather continues cool, and we find ourselves quite invigorated, and from the present state

of our health, and the openings of Providence, we enjoy the encouraging hope of being useful to this people. The assistant who came with us has gone to Hongkong to see to what extent the people there speak his dialect, and if circumstances warrant, to be engaged in teaching the people, for the present, under the supervision of br. Shuck. We have daily communication between this and Hongkong, the passage being made in from twelve to thirty-six hours.

Our time during the passage from Singapore was mainly spent in reading and writing Chinese with a teacher, and on the Sabbath, such of the Chinese as spoke our dialect met with us for religious worship, and others received Christian books. The number of Chinese, including passengers and crew, amounted to eighteen or twenty. During all our way the Lord has been very kind and very merciful to us.

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#### Corfu.

EXTRACT FROM A LETTER OF MRS. DICKSON, DATED CORFU, MAY 20, 1862.

Mrs. Dickson, in a recent communication, thus speaks of her school :

The improvement of the scholars during the year that has just closed, has been very gratifying. Some of the Greek girls who did not know a letter in English at the commencement, now read easily in the New Testament, and their progress in other branches is proportionably great. The Jews and Italians find it much more difficult to pronounce the English language, and bungle sadly at it; but such is their desire to learn, that I have no doubt but that they will overcome this difficulty. They have all made great progress in needle-work, and although we wish to impart an intellectual education, and would much rather improve their mind than their fingers, still we find it necessary to gratify this taste as a means to subserve the end desired. An intellectual education as such would not be valued, but much may be done in this way, although considerable attention be paid to ornamental needle-work; besides, by the use of their needles, many of them may be able to gain an honorable livelihood.

What gives us the most comfort, is, the hope that some of these interest-

ing girls are attending to the concerns of their souls. The little girl mentioned in my letter of September last as having been reclaimed from stealing, continued to give us great comfort, and afforded considerable evidence that she was renewed in the spirit of her mind. From the day of the reproof until the day of her departure for England, a period of nine months, she never required another word of admonition; her conduct and temper were an example to all in the school, and those girls who knew her formerly and knew her afterward, were struck with the change. There is another girl about twelve years of age, formerly mentioned as giving us encouragement. She was taken sick during the winter, and was confined twelve weeks to the house. During her illness I saw her regularly, and had many interesting conversations with her; her knowledge of the scriptures, and her answers to questions proposed, gave me great comfort, and I could not but hope that God was either fitting her for heaven or for usefulness on earth. She has got better, and has returned with delight to the school. On Lord's-day she accompanied her grandmother to the bible class, which meets in the afternoon. Being the first day that she had walked so far, and being still very weak, Mrs. Love asked her to stay to tea. Before she left us in the evening, an opportunity was given for a little private conversation with her on the state of her mind. After talking to her about her late sickness and recovery, I said to her, At one time you were very sick, and we thought that you could not recover; were you afraid to die? She said with great composure, No, I was not afraid to die. Why were you not afraid to die? Because, she replied, I thought my sins were all forgiven. She then mentioned the pleasure she enjoyed in prayer and reading the scriptures. Before she left I prayed with her, and then asked her to pray. After a little hesitation she began, and thanked God for having sent her a teacher to instruct her in the truths of the bible, alluded to her sickness, and gave thanks for recovery, &c. &c.

I could not but hope that the dear child is really converted to God; still I rejoice with trembling. Appearances of youthful piety not unfrequently prove fallacious, and ought to make us cautious in drawing conclusions.

## Ojibwas.

The mission to the Ojibwas, or Chippewas, was commenced in 1828. The principal station is at St. Mary's Rapids, *Sault de Ste. Marie*, Michigan, on St. Mary's river, the outlet of Lake Superior, and about 25 miles from its head. The mission premises consist of a mission house and out-buildings, and embrace about twelve acres of land under partial cultivation, lying in close proximity to the village of St. Mary's, and at a few rods' distance from Fort Brady. The missionaries first appointed, and still in charge of this station, are the Rev. A. Bingham and wife, assisted by Mr. Charles D. Foster, school-teacher. Rev. J. D. Cameron and wife are also located temporarily at the station, and Shegud, a native assistant, resides on the premises.

The labors of the missionaries are directed to the improvement of the Ojibwas by all practicable methods, and with manifestly good effect. Many individuals have been taught the elements of useful knowledge, and the arts of civilized life; and some fifty, it is believed, have been converted from heathenism to faith in Jesus Christ. A much greater number have been reclaimed from intemperance, and the prospect is encouraging of a more extensive reform. But the obstacles to missionary efforts are many and various, and exceedingly difficult to overcome.

The number of the Ojibwa tribe is variously estimated. Within the United States the population reaches perhaps to only two or three thousand. On the British side they are to be found in scattered groups throughout an extent from east to west of two thousand miles, and may amount to twenty-five thousand souls. Their habits are migratory.

Their chief dependence for subsistence, aside from the annuities granted by Great Britain and the United States, is on fishing and hunting, and the production of maple sugar; and in the seasons appropriate to each they resort in small bands to places most favorably known for these purposes: thus occupying, it may be, three successive encampments in a year, besides the distant journeys yearly made to the places assigned for the distribution of government grants.

But few Indians reside permanently at St. Mary's, but thousands are passing and repassing it from year to year, and thus afford opportunities for missionary labor during their temporary sojourn. Occasionally, meetings of several days continuance are held with them. One was held by Mr. Bingham in July last, and another a few days previous by the Meth-

dist mission at their station two miles below St. Mary's. The locality of the mission school, however, is unfavorable to its highest prosperity, and measures are in contemplation for its removal to a more eligible site. We give below an

## EXTRACT FROM MR. BINGHAM'S ANNUAL REPORT, DATED AUG. 3, 1842.

In my semi-annual report it was stated that twelve beneficiaries were then boarded in the family. Since that, four have been dismissed, leaving us at present only eight: four boys and four girls. Another young woman, whom we call Jane Peck, and who has appeared quite serious, has lived with us for several weeks; but no specified time is named for her to remain in the mission. Her mother may insist on her returning with her when she returns to the woods.

The school has been taught throughout the year, with only a vacation of one week at the end of each quarter. Fifty-one were enrolled on the school list during the last quarter of 1841; thirty-two of whom were Indians and of mixed blood, and were taught free. In the first quarter of 1842, forty-three were enrolled; thirty-three of whom were favored with free instruction; in the second quarter fifty-two were enrolled, and twenty-seven taught free; and in the present quarter thus far, forty-six are enrolled, and twenty-four are taught free.

Reading, writing, arithmetic, geography, English grammar, and philosophy, have been taught in the school, and the pupils generally have given very good satisfaction at the examination. One of our beneficiaries has had a part in all the above-named branches, and has made good proficiency.

Our boys are instructed in farming, and all kinds of business common in this country that comes within our reach. Our girls are taught the various branches of domestic labor. Spinning and weaving are not taught here.

We have no suitable opportunity to have our boys instructed in mechanical business in this country; if we had, we should be glad to make mechanics of some of them.

Our Sabbath school and bible class are both continued, but neither of them is in as interesting a state as at some other times; but still we consider them to be useful, and important to be kept up.

The Indians have planted their gardens as usual, and some of them have

enlarged them a little. A few of them have barrelled up fish, and sold them to the merchants to aid in supplying their families with clothing.

They have made a fair supply of sugar the past season, but not as much as they did last year, the season having been not as good.

In addition to other labors among them, I have obtained sixty signatures to the temperance pledge; a pledge of total abstinence from all intoxicating liquor. Some of them have signed it on trial for one, and some for two years. About one half of them have signed it for a permanent observance. But much watchfulness and effort will be necessary to keep the subject alive with them, and preserve them from the numerous snares and temptations with which they will be beset.

### Chortains.

#### LETTER FROM MR. POTTS.

The Banner and Pioneer has published a letter from Mr. Potts, dated July 12th, 1842, in which is contained some information not yet communicated to the Board, and from which we make the following extract:

Since my report to the Board, I have been compelled to hire a teacher, as I could not leave Mrs. P. during her illness, and have continued him; but for the want of means I shall be compelled to go into school again at the end of vacation, unless the Board should send help. I constituted another Branch of our church, in March, at Boggy, thirty miles from home, at which place I have baptized since its

constitution nineteen, and last Sabbath four more at home, making twenty-three since that report was written, and seventy-one baptized since January 31, 1841; and the prospect for farther additions is very promising. There is more attention paid to the subject of religion among the Indians at the present, and has been for some time past, than at any previous time since I have been in the nation. The Lord I believe is moving upon the hearts of the people, and I do most sincerely feel that it is the imperative duty of Christians to *pray* and *act* for the Indians. Our members are scattered over a large extent of country, it being about 100 miles from one extreme to the other. Should I be compelled to resume my school again, what are these dear brethren and sisters to do? I am the only Baptist minister in the nation, and my school is my only means of support; I cannot, therefore, relinquish it. Having but Saturday and Sabbath to preach in, my labors must necessarily be confined near home, and the more distant members must be deprived of the preached gospel.

I cannot but believe that if my Baptist brethren and sisters would weigh our situation well, we should not be long destitute of men and means to carry on our mission with renewed efforts. The cause of temperance is taking strong hold on the feelings of the people. The nation is divided into three districts, and in the one in which I reside there are upwards of 300 members, and I think there are, perhaps, not less than 700 in the nation that are now pledged to total abstinence from all intoxicating drinks.

## Miscellany.

#### JUBILEE MEETING AT KETTERING.

Our English brethren commenced a series of jubilee meetings on the 31st of May. The first was held at Kettering, the birth place of the "Baptist Society for the Propagation of the Gospel among the Heathen," formed in 1792, and judging from the accounts which have reached us, we conclude that it must have been a deeply interesting occasion. From the numerous speeches reported in the London Baptist Magazine, we have room only for the following, from Rev. A. G. Fuller, son of the late Andrew Fuller.

Dr. Cox, who had had a personal knowledge of the Society from the beginning, offered the following resolution:

"That this meeting, assembled at Kettering, the birth-place of our Missionary Society, in this the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God, on account of that important event, and the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters."

After the addresses of Dr. Cox and Joseph Tritton, Esq. in support of this resolution, Mr. Fuller being called forward, said:

It is with the highest satisfaction that I support the resolution before us; and the more so as this is the first occasion that has presented itself to me at a general meeting of the Baptist Missionary Society, to express those warm and ardent sympathies which, over a ministry of fifteen years, have burned within my bosom. I cannot, like our venerable friend who first spoke, refer to the beginning of this society from any personal knowledge of it at the time. But a considerable portion of its early history passed directly under my notice. The recollections of childhood, though they are not of the same character as the remembrances of maturity, are not less vivid, not less interesting, not less pleasing in their association. I feel the deepest gratification, in looking around me, to behold many of the companions of my youth. It is a source of satisfaction of the highest kind, to be present on an occasion like this. Who could have imagined that such a scene would have been presented in this place? I remember the time when the successes as well as the difficulties of this society were spoken of in all that beautiful simplicity which characterized the communications of my revered father. I remember the time when I heard him say in the vestry, in tones so mellow and so deep, as he read a letter from Carey, "The chains of caste are broken, and who shall mend them?" We have heard of the difficulties, the great objections, with which the society had to contend at a very early period of its history. Amongst these objections, I well remember that this was put forward, "You are leaving the scene immediately around you, the home to which your energies ought to be devoted, to go and expend them on a foreign land, and upon individuals on whom your eyes have never looked." That objection, we all know, has received its answer. No sooner did Carey and Thomas reach their destination on a foreign shore, than the society actually employed missionaries throughout various parts of Great Britain. But it has been said, and it was said at an early period, "This is a sectarian society, and therefore it is not to be supported by men of liberal principles, or men possessed of a catholic spirit." My father made application to the celebrated Cecil for a subscription to this society. Cecil observed, "My great objection to it is, that you preach 'baptism.'" My father replied, that he did, and inquired whether Cecil, if he believed in it, would not do the same. He admitted that he would, but added, "You make too much of it." My father rejoined, "Well; we do not make regeneration of it." Cecil gave him a guinea; but

my father made this memorandum in a book for the guidance of the excellent Mr. Pearce when he went the following year to solicit subscriptions, "He is a good man; but he does not like to be acquainted with dissenters." This sectarianism, however, ought to be looked a little in the face. I will turn to one of the minutes of the society, recorded in a book which my father kept; "October 1st, 1792," one year after this society came into existence. "Resolved, that a donation of five guineas each be presented to the Presbyterian and Moravian Societies for the propagation of the gospel among the heathen, merely as an expression of affection towards them and fellowship with them, in the great design of evangelizing the world." Allow me to read another passage expressive of the same sectarian spirit. "Resolved, that, in consideration of the Moravian mission being under some pecuniary straits, 20l. be presented to them by this society as a token of brotherly love." And now that I am upon the subject of this sectarianism, I ask our Independent friends what they think of the sectarianism of the little meeting? Why, they tell us what they think by opening the great meeting, and being present on this occasion. I am sure that I may say, without fear of contradiction, that it is their jubilee as much as ours. Suppose that, under a feeling of bitterness, under the influence of envy, they had been disposed to resent imagined sectarianism in other people, they would have entirely withheld their countenance, friendship, and sanction, and, though the parish bells have been ringing merrily, they would have been no music in our ears. When I think of the brotherly love that prevails among the different connexions in this town, and I refer more especially to the two denominations to which I have already alluded, I see in it but the perpetuation of ancient and past alliances. It is my glory to come here and reflect on what my eyes beheld when a child, when my venerated father and his honored friend, Mr. Toller, lived together in Christian amity, love, esteem, and respect, each moving in his respective sphere, but closely allied by ties of the strongest nature. They knew how to advocate their respective principles, when proper occasions presented themselves; they knew well how to speak of baptism, and its subjects, and of its mode, under circumstances which wisdom and propriety taught them; but they never were the men to magnify the points of difference, they would rather multiply the points of contact. Reference is made, in the resolution which I am called to support, to those high personal characteristics which distinguished



the early promoters of the Baptist mission. You will bear with me for a moment, if I just run over the epithets employed to distinguish these excellent men:—"The spirit of prayer which preceded and accompanied it, and the piety, talents, and devotedness and perseverance of its early friends and promoters." Yes, it was a time of prayer, of great wrestlings with God. Prayer-meetings with them were not matters of course, but were the breathings of the heart. United as the heart of one man, the persons here referred to strove together for the great objects laid before them. They took hold of the strength of God, and in that strength they wrought wonders, as with the sword of the Lord and of Gideon. I cannot but advert to one example of that piety, of that solemn prayer. It was furnished on the occasion of sending out Carey and Thomas to the East Indies. My father writes respecting a prayer-meeting held March 20, 1792:—"We conducted it in the following manner. The forenoon was spent in prayer. At two o'clock Mr. Thomas preached from 'Their sorrows shall be multiplied that hasten after another god;' proving how this truth was exemplified in the state of the heathen, and exciting the compassion of Christians to endeavor to rescue them from their miserable situation. After sermon there was a public collection for the mission. At six, Mr. Hogg preached from 'The will of the Lord be done;' and, after him, Mr. Fuller addressed brethren Thomas and Carey, from 'Peace be unto you; as my Father sent me, so send I you.' After him Mr. Thomas read a very interesting interview which he had with the brahmins just before leaving India." In this manner they conducted the business of the society. It always furnished an occasion to them for fervent supplication and thanksgiving to God. Allow me, before I close, to advert to the necessity of personal piety. We may be carried away by the strong excitement of feeling pervading an occasion like this, and be carried out of the bounds of our own personal Christianity. I know that there are individuals here who resided in this town when the society was formed; but I do not know that they are all children of God, and have the hope of eternal glory. Oh that this may be a jubilee to some immortal souls who have hitherto lived without Christ and without hope in the world! There are young friends here, and I love to meet them. Many of them, I have no doubt, will live to see the centenary; but where shall we be then? I, with many around me, cannot expect to see it; but we hope in God that we shall be in the position which our fathers now occupy,

looking down upon the assembly of our children, or our children's children. We look to you to carry on this cause. The religion of children is acceptable in the sight of God. The decision of children—for children can be decided, in spite of all that man may say—God regards with approbation.

"The flower, when offered in the bud,  
Is no vain sacrifice."

Mr. Fuller concluded by reading a letter from a lady, enclosing 50*l.* towards the objects of the jubilee.

The resolution was then put and carried.

#### THE BIBLE IN NEW ZEALAND.

The Rev. William Williams, of the Church Missionary Society, writes to the directors of the British and Foreign Bible Society, under date of Sept. 11, 1841, as follows:

I take the earliest opportunity of expressing my thankfulness to the Committee of the B. F. Bible Society for the great liberality with which our application has been met, for a supply of Testaments for the New Zealanders; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my brethren. The feeling of the New Zealanders will be shewn most substantially by the manner in which they regard the boon. So soon as it is known that books are to be had, the attention of all is directed to that quarter; and though a desire for European clothing is becoming universal, yet a desire to possess the Word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of; and I have the gratification of sending you the sum of 30*l.* 15*s.* 6*d.*, received from the natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3000 in this part of New Zealand: so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many natives will pay for a copy of the scriptures, who cannot read; and I have found that the mere possession of the

book is enough to deter them from listening even to the first overtures of the Papists; and many who professed to belong to them, have said, "Supply us with books, and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual, in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

#### EXEMPLIFICATION OF PIETY IN A NEGRO BOY.

"On a Sabbath evening about six weeks ago," says the Rev. Mr. Rattray, of the London Missionary Society in Demarara, Jan 4, 1842, "I went to preach on a plantation in the neighborhood, where there is a small meeting-house; and as I approached the buildings I heard the sound of a hymn of praise, which the people had already begun to sing. This was nothing unusual, as they generally occupy the time in devotional exercises if they happen to come together before the minister arrives. Before I reached the house in which they were assembled, the singing ended, and I heard a voice, as I thought, of some one engaged in reading the scriptures. On coming nearer the place, however, I perceived it to be the "voice of prayer;" but the child-like accents in which the prayer was uttered, made me stop and listen. I thought I knew who it was, but could hardly believe the correct-

ness of my conjecture. Unobserved by any of the worshippers, I leaned against the window, and looking in upon them, I saw perhaps more than a hundred people—old and young—kneeling at the throne of grace, and a dear little boy, about ten years of age, offering up prayer for them.

For a child of his age, and in his circumstances, the prayer was remarkable for its scriptural simplicity, and apparent heartfelt sincerity; and his reference, to what they had been hearing at chapel on the same day, showed that little Dick had not been a forgetful hearer. My feelings could hardly be suppressed when the dear child, whose name is Dick Welcome, began to pray for the minister, that he might be enabled to speak to them more about Jesus Christ. Little Dick has always been very regular in his attendance at school, both on week days and on the Sabbath. His father is a member of the church, and conducts the worship when the people meet together on the estate. Dick reads the hymns, raises the tune, and when his father comes to a hard verse in the chapter, he helps him over it. On this occasion the father was sick, and the little son took his place among the people. Although his conduct in this instance may not be a decided evidence of a work of grace in his heart, it must be regarded with strong hope, and received as a token for good as to his early piety. He is altogether a very interesting—in some respects the most interesting—negro child I have ever met. I trust the Lord will bless him and make him a blessing."

### American Baptist Board of Foreign Missions.

#### THE MEANS TO BE USED.

It has seemed to us desirable that some new element be brought into the missionary service; some element which shall not only be in itself effective, but which shall also render increasingly operative and available the means already employed.

The standard of the cross has indeed been raised at a great variety of points. The scriptures have been translated into very many languages, missionaries have become somewhat numerous, and many churches of converted pagans have been gathered. Besides these more obvious re-

sults, many indirect influences have been exerted, which though not quite so palpable, are, nevertheless, necessary to prepare the way of the Lord. The chains of caste have been broken, and such a flood of light has been poured upon the human understanding, that the various systems of idolatry, though not abandoned, have come to be regarded even by their devotees as undeniable absurdities. The merchant no longer refuses to freight his ships with missionaries and missionary stores, but seeks for these opportunities with avidity. The statesman, so far from opposing, encourages the designs of the missionary.

as being most auspicious to civilization and good citizenship. We might speak also of that conciliation of the public mind which has been secured to foreign missions, and every where expressed—it is written in the literature of the age, it has been painted upon the canvass, it has been chronicled in the daily newspaper. That sympathy for the heathen, which in late years has been ardently and devoutly cherished by many of the pious of all lands, seems to have pervaded, in some measure, the whole mass of civilized society.

It must be confessed, however, that notwithstanding all the favorable results which have been secured, the victory has not been achieved. Should the work cease here, the waves of depravity that are sweeping over this world in ceaseless agitation, would soon obliterate the last vestige of it. The pagan may be convinced of the absurdity of idol worship, and yet be no Christian. If, therefore, we go no farther than to take from him his false system of religion, we leave him as far from the kingdom of heaven as we found him. Indeed, such a change would, in our opinion, be decidedly prejudicial; and if we do not mistake, the salvation of millions in India has been put in jeopardy from this very cause. They have been dispossessed of one evil spirit, but are in danger of taking to themselves seven other spirits more wicked than the first. The scriptures which have been translated will remain a dead letter, unless they are brought to bear upon the consciences of the heathen by the voice of the living preacher. And death and the wastings of apostasy will soon obliterate from human view, and from human recollection, those feeble native churches. Most that has already been accomplished has necessarily been preparatory work; and what is now needed is the seal of Divine approbation—the out-pouring of the Holy Spirit, as on the day of pentecost.

But how shall this be secured? This display of divine grace is not that needed element of which we have spoken. We have in mind rather, *that* which in the

system of human instrumentalities *precedes* this out-stretching of the divine hand. God has appointed means to be used by his people for the procurement of every blessing which he has to bestow. We have used many instrumentalities for the conversion of the heathen, and with various success. The same means in kind, and in a still larger measure, we must continue to use, but is it not obvious that we need to employ some additional means? What shall we call it, or how shall we describe it? Shall we denominate it a *consecration*; such a consecration to the Lord Jesus Christ, as implies a dedication of ourselves and all that we possess, to him, accompanied with a deep sense of indebtedness, of utter helplessness and unworthiness; and, above all, a desire to glorify him. This devotement must be accompanied, also, with a lively perception of the adaptedness of the gospel to our sinful condition, of its fullness and freeness, and with a burning, quenchless desire that others, even all mankind, may be made the partakers of its joys. All this, and infinitely more than language can express, must be rendered to God with cheerful obedience, accompanied “with prayer and supplication, with strong crying and tears.”

There are periods in the history of every Christian, if we may so speak, when God finds it necessary to put him into the crucible. They are seasons of humiliation, when God abases that he may exalt, and secure the cleaving of the soul to himself. The same is true of Christian churches and of Christian associations for sending the gospel to the heathen; and into exactly such a crisis, as it seems to us, have we, as a missionary association, been brought at this time. We have attempted some things, and have met with a partial success. In the mean time, there has doubtless been much in our services in this branch of Christian duty that has been displeasing to God. But if we now subject ourselves to the divine inspection, and attain that needed purification, in motive and desire, and come to this holy service with a renewed consecration, what may we not expect?

The promises of God in Christ Jesus are yea and amen.

We have some reason to hope that our missionaries abroad have already obtained renewed pledges of God's approbation. Shall the same be secured by their fellow-laborers at home? This, as it seems to us, is indispensably necessary; it is necessary to our becoming fit instruments to be employed by the Almighty in the accomplishment of his purposes of grace. This is the light in which we must view our best services. In ourselves we are impotent, we cannot make one hair white or black; and God, though he is infinite in condescension, will employ none but befitting instruments.

#### THE TWO GOLD PIECES.

The Cherokees have had a delegation at Washington during the late session of Congress, for the purpose of obtaining from the government an indemnity for the great losses sustained by them in being compelled to relinquish their endeared homes, in Georgia, for the distant west. In this delegation was our esteemed missionary, the Rev. Jesse Bushyhead, from whom a letter has just been received by the Treasurer, in which it is stated that the mission had been unavailing. In addition, however, to his official duties, at the seat of government, Mr. Bushyhead has found opportunities to serve the interests of his nation in his appropriate capacity as a minister of the gospel. During the spring and summer he has visited most of our principal cities, on such occasions as promised the greatest usefulness. The following incident that occurred after one of his public addresses, has been communicated with a remittance of funds, and is worth recording.

"You will be pleased to hear that the address of Mr. Bushyhead was listened to by a very crowded auditory, with strong manifestations of deep interest and feeling. The next morning a lady belonging to the Presbyterian church sent her two little fatherless daughters to see him, each with a five dollar gold piece, with a request

that he should employ it as he thought proper, for the benefit of little Cherokee children. I have every reason to believe that the effect produced by his visit to this place will be salutary and lasting. He is one of the precious sons of Zion. May God give us all grace to look this important enterprise steadily in the face now, as we shall wish to do, when all its glorious features will be fully developed in another and a better world."

#### SUMMARY.

We invite the reader's particular attention to the journal of Mr. Kincaid. It brings to view a new, deeply interesting and most promising field of missionary labor. The original papers referred to by Mr. Kincaid, as having been communicated to him by the "mountain chief," have been forwarded to the missionary room: the one being a large sheet of coarse paper containing the petition, and the other in the form of a little book in which are recorded the names of 273 children, of both sexes, whom he wished taught, and they are objects both of curiosity and of affecting interest. Did our monthly Magazine contain no other paper or intelligence, this journal is in itself enough to inspire our most ardent hopes, and to enlist our entire energies in the missionary work. Here is opportunity to give to one of the tongues "under heaven" the word of God, and the gospel of his Son Jesus Christ in all its preciousness and fullness.

But we have intelligence also, scarcely less important, from Assam, other sections of Arracan, China, Greece, and Germany, and from different tribes of native Americans.

The petition for a press from the Cherokees is deserving of special attention.

Messrs. Kincaid and Bronson petition for additional laborers. Mr. B. is the only missionary in a district of 200,000 souls; but his request is not for a missionary for the district of Nowgong, but for Gowahatti; where, for nearly an equal number of inhabitants, there is not a solitary mission-

ary. Mr. Kincaid asks for four additional men for Arracan. That this number, and even more, could be advantageously employed, admits of not a single doubt. Cheduba we regard as a very promising field; and such as may wish to investigate the prospects of this island as a missionary station, will find a valuable article upon it in the April number of the Magazine, copied from the Asiatic Society's Journal.

How ought we to dispose of these often repeated requests from our missionaries for additional help? Shall we regard them as the mere caprice of children, and think it sufficient that they are allowed to make them? My Christian brother is on the other side of the globe—we were born into the kingdom of heaven in the same revival, we united with the same church, and for a season walked to the house of God in company, and sat side by side at the communion table. He, in obedience to the command of the great Head of the church, has gone far hence to the gentiles, and is surrounded by millions of pagans who are dependent on him alone for a knowledge of salvation; I, by the same infinitely wise Disposer of events, am allowed to remain in a Christian land, and am loaded with its benefits, and can I be indifferent to his condition? Can I see him yearning over those whom his voice cannot reach, and sinking under his accumulated cares and labors, into a premature grave, and remain indifferent and at ease? There certainly would be no equality in this.

#### Recent Intelligence.

ARRACAN.—Just at the hour of going to press a letter was received from Mr. Kincaid, dated March 5, 1842, which was found to be so full of interest that we have made room, though at considerable inconvenience, for the extended extracts which follow. The city of Akyab was sickly at this date. One of Mr. K.'s children had been dangerously sick, but was convalescent. The city had also been visited by an extensive conflagration, in which the out-buildings of the mission premises were consumed, and the main building was six times on fire, and was only preserved by the special exertion of Mr. Phayre, the senior assistant, who had stationed a large number of men upon it.

The house, however, was plundered, and all the moveable property of any great value carried off, except Mr. K.'s library, which was left untouched.

#### *Visit to the island of Cheduba—Baptism of a Mussulman—Great awakening among the Karens.*

I have been almost constantly travelling for the last four months, preaching the gospel in towns and villages which cannot be visited during the six or seven months of monsoon weather. A part of this time was spent in the Kemmee country, of which I have already sent you an account, and the rest of the time among the Burmese. My health has been comparatively good, but early in this month my family began to suffer. We took a native boat and went to Ramree, and then Mr. Comstock and I went on, to the island of Cheduba, and preached the gospel to interesting assemblies, much more so, than I had anticipated finding;—the truth is evidently making a deep impression there, and among others, one of the principal men on the island appeared to be a serious inquirer. I have not time to enter into particulars, but allow me to say that it is an interesting and important field for missionary labor, and as soon as possible, should have all the labors of one man. There is a population of about 10,000, and it is, perhaps, the most healthy portion of these provinces; it is separated from the main land by a channel eight or ten miles broad.

While returning from the island we were near being cast away, in a gale of wind which blew from ten in the evening till after midnight. We were in a native boat, sewed together with rattans, and the waves rolled over us, and for nearly three hours we had but little hope of escaping a watery grave, or being dashed upon the rocks or a desert island. It was very dark, and nothing was to be seen but the luminous foam of the sea water. A merciful Providence, however, guided us, and we were thrown upon a mud-bank; and when the light came, we discovered the peril we had escaped. On each side of us were huge rocks, and several within five or six feet of our boat. Our heathen boatmen cried out in astonishment, and said that the eternal God had saved us.

Last Lord's-day Mr. Comstock baptized a Mussulman, in the presence of a vast congregation. I should think nearly half the city had assembled on

## Recent Intelligence:—Cherokees.

ridge, and along both sides of the m. Mr. Comstock read appropriate passages of scripture, and exclaimed in a tone of voice loud and ar enough to be heard by the whole assembly, who, with the exception of few boys and females, were silent and attentive. When going to the water, the wife of the man who was to be baptized rushed into the street with a large bludgeon in her hand, screaming in the most frantic manner, and striking her husband. She then seized and tore off a part of his clothes, and would probably have torn them all off, if Mr. Comstock had not stepped in between them; his brother also came furiously upon him, and would have dragged him away by force, if he had not been prevented. The convert behaved well; he offered no resistance, but remained firm, and told the people that whatever they might do, he should fear and obey God. On returning from the water, the stairs and windows of his house were broken to pieces, and the furniture inside was destroyed. Our friends at home can have but little idea of what converts from among the heathen are obliged to suffer.

The work among the Karens is still going on in a manner truly wonderful. Mr. Abbott has just baptized 278, and the glorious work is spreading in every direction among their villages. Within two years past, about 500 converts have been baptized in Arracan, mostly Karens, but still a number of Burmans, and one Mussulman. Besides this, the gospel has been preached in more than 150 towns and villages, and is now carried into the Kemmnee country, a numerous and very interesting people, never before visited by the ambassadors of Christ. In a few days, if not prevented by illness, I intend going among the Kemmees to remain a month. Br. Stilson is now there, preaching the gospel and studying their language.

If possible, four more missionaries should come out and join us, in Arracan, as soon as the Board can make the necessary arrangements. One for the Kemmees, one for the Khyens, and two for Burman work; one to go to Sandoway, and one to Cheduba. This is a great and promising field of labor.

CHEROKEES.—The following petition from our Cherokee brethren sufficiently explains itself. A letter has been received from Mr.

Jones of Aug. 10, in which, speaking of the meeting at which the petition was adopted, he says: "The brethren manifested a lively interest in the cause, and a sincere desire to be guided, in all things, by the word of God. Some of them have become quite familiar with the gospel history, the Acts of the Apostles, and the selections, translated into their language. They are much better acquainted with gospel doctrines and duties than might be expected from the small portions of scripture in their hands. They are earnestly desirous to have more of the sacred word; and many of them are prepared to use it with advantage to themselves and their people."

"The meeting also resolved to advise the members of the churches to form themselves into small societies, in their several neighborhoods, so as to include every church member, and to impress upon them the duty of every individual doing something, however small, towards the spread of the gospel. Several of the brethren suggested plans by which many might provide the means to contribute."

"On the 6th and 7th inst.," continues Mr. Jones, "the Amoshee church had their monthly meeting. Three males and one female were received and baptized in the name of the adorable Trinity. This church, after hearing with approbation the advice of the meeting of delegates of the 27th of July, resolved immediately to commence a more enlarged and vigorous system of effort to diffuse the knowledge of the gospel in the vicinity, and to procure contributions to aid the funds of the Board."

Cherokee, Cherokee Nation,  
July 27, 1842.

Honored Fathers, and Elder Brethren,  
We are to-day assembled at the residence of br. Evan Jones, from all the churches and branches of churches connected with the Baptist mission in this nation.

The object of our meeting is to liberate on the best plans for extending the knowledge of the gospel among our people. We find the influence of the gospel is becoming stronger in all the churches, and we have determined to exert ourselves to spread the tidings of salvation, in which we have found so much peace and joy.

In addressing you we acknowledge the great obligation we are under you for sending us the news of salvation. We cannot utter its value; cannot utter our love to you and our good brethren and sisters who

you in this great work; and beyond all, we cannot utter our love to God who put it into your hearts to do this great good to us and to our people.

You have done much for us. We know not how to ask for more. That which we have received has opened our understanding to discern the value of God's word, and we now earnestly desire to know more of his precious word. Multitudes of our people can read, and are desirous to have more of the book of God. For this we must depend on you. We cannot get it ourselves. We ask, with much hesitancy, would it be possible for you to send a printing press to this country? It may appear wrong in us to ask for a press. If we were able to buy one, we would not ask for it.

We have determined at this meeting, to do as you have set us the example. We have determined to send to all our members, in their different neighborhoods, to form themselves into societies, to contribute what they can to your funds. Our brethren of the Valley Towns church have already made a small beginning. We cannot expect to do much; but we hope that a little, with a willing mind, will be acceptable to our God, and to our brethren, and help a little in the glorious cause of Christ.

To our fathers Lincoln and Bolles, and our elder brother Peck,—We should be very glad to see you. Cannot one of you visit us? You would be received here with much friendship and love. Your counsel would be received with sacred attention. We hope our elder brethren in the north will pray for us, that we may increase in the knowledge of God and in obedience to him.

We salute you in Christ. Farewell,  
OGANAYA,  
LEWIS DOWNING,  
JOHN FOSTER,

On behalf of the meeting, consisting of twenty-one brethren.

**SHAWANOES.**—In a letter dated August 13, 1842, Mr. Barker states, "Although we have had peculiar trials of late, there are some things encouraging. Two at a meeting among the Delawares were baptized, and there are three or four more who are expected to come forward soon. At the last meeting among the Ottawas one was baptized, and there are two or three more hopeful candidates among them."

**WEST AFRICA.**—Mr. Constantine, whose apparently returning health, as stated in the last annual report, encouraged the hope that he would be able to occupy the station at Made Bli vacated by Mr. Crocker, was subsequently compelled by disease to leave the mission. He arrived in this country in June. His health has been improved since his return, but not to such a degree as to afford any prospect of his resuming his missionary labors. And he has accordingly, at his own request, been released from his connexion with the Board.

Mr. Crocker, we are happy to state, has of late had some mitigation of his sickness, and hopes are beginning to be indulged of his ultimate restoration to health, and to the mission.

**EDINA.**—Mr. Clarke writes—under date of June 14, 1842—"The Lord is still sparing us and granting us excellent health. Our schools are increasingly prosperous. We have recently divided our school at Edina, and now have the boys in one school and the girls in another. We have 55 in the boys' school, 45 natives and 10 Americans. In the girls' school there are 22, Americans 10, and natives 12; making in both schools 77. The children generally are making good progress."

#### Donations.

FROM AUGUST 1 TO SEPTEMBER 1, 1842.

##### Maine.

Portland, 1st Baptist church, per N. Ellsworth, 68,00

##### New Hampshire.

Milford Baptist Association, per Rev. D. D. Pratt, Nashua 1st Baptist church, 100,00

##### Massachusetts.

A friend to missions 22  
Mrs. Frances Pattison 20,00  
Townsend Baptist church, Levi Ball tr., per Silas Bruce, 20,00  
Boston, Miss Roxana Bellows 1,00  
do., James Loring, per J. C. Loring, 10,00  
do., Miss Elizabeth Wetherby, toward support of Mr. Oncken, 1,00  
do., Federal St. church, mon. con., for August, 8,71  
do., 1st Baptist ch., per Thos. Richardson, 106,21  
do., Bowdoin Square church, mon. con. for July and August, per Benj. Smith, 32,95  
Newton U. Falls Sabbath School, per F. L. Batcheller, 6,81  
do., students in Theological Institution, mon. con., per Thomas E. Keely, 9,65  
Fall River Juv. Assoc., Miss Louisa H. Lovell tr., for Karen schools under the care of Mr. Brayton, 6,00

Neponset, Ladies' For. Miss. Soc., Miss Clementine Minot tr., per Rev. Mr. Miner,	31,00
Westfield, 1st Bap. church	14,42
do., 2d do. do.	18,32
East Granville, do. do.	9,15
Tyringham, do. do.	37,50
Sandisfield, do. do.	41,51
Becket, do. do.	24,10
Blaundford, do. do.	19,00
Russell, do. do.	18,25
Hinsdale, do. do.	13,00
Middlefield, do. do.	53,31
Chesterfield, do. do.	38,65
do., sundry friends	11,35
Savory, 1st Bap. church	28,25
Pittsfield, do. do.	17,25
Lanesborough, do. do.	4,43
Cummington, do. do.	20,35
Plainfield, do. do.	2,00
Windsor, do. do.	5,12
per Rev. Joseph B. Brown, Agent of the Board,	375,96
Princeton, a friend to missions	20,00
Canton, a friend to missions, per Mrs. H. Tucker,	5,00
Worcester Bap. Assoc., Martin Jacobs tr.,	250,57
Rev. Alvin Bennett	1,00
Mrs. Polly Thompson	1,00
per Rev. Alfred Bennett, Agent of the Board,	2,00
North Adams, Bap. ch. and soc.	105,13
Williamstown, do. do.	8,00
per Rev. Joseph B. Brown, Agent of the Board,	113,13
	1020,21

*Rhode Island.*

Pawtucket, proceeds, in part, of a children's family contribution, per Miss N. B. Barrows,	5,00
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*New York.*

Mrs. Jemima Stiles	1,00
Mohawk River Assoc., Z. Brackett tr., for general fund,	99,94
" Karen Mission,	13,80
From a female, for general fund,	1,00
	114,74
Black River Assoc., W. C. Lawton tr., with ear jew- els, ring, &c.,	64,50
Bellville, Fem. Miss. Soc.	17,00
Henderson, collection	8,60
Smithville, do.	7,06
Woodville, do.	4,17
Mrs. Sally Rowe	,50
Oswego Assoc., Mr. Har- mon tr., for general fund,	48,34
" Karen schools,	2,50
	50,84
Hiel Richards	,75
Mrs. Sarah Bennett	1,00
Miss Sarah S. Dewey	,12
Mrs. Alvina K. Dewey	,50
Miss Sarah Wheeler	,15
Miss Anna Sweetland	,12
Miss Julia Vorce	,25
Adams, a collection	10,02
Watertown, Bap. ch.	2,88
Carthage, a collection	5,50
Copenhagen, do.	3,00

Lowville and Denmark	2,62
Lowville, Bap. ch.	7,89
J. M. Sturdevant	1,00
Jewelry sold	2,88
South Iwenton, a collection	4,12
Cassville, do.	12,00
Bridgewater, friends	1,54
Denison Palmer	,50
Norway, a friend, per Rev. D. G. Corey,	2,50
Hartwick church, mon. con., per J. N. Adams,	4,84
Mrs. Z. Wilkinson	2,00
Osego Assoc., N. Brown tr.,	45,51
K. Miller	1,50
Mrs. Wheeler	,25
Pleasant Valley church	5,00
Rev. William Brown	10,00
David Palmer	3,37
Rev. Alfred Bennett	50,00
Brookfield, 2d Bap. ch.	5,00
Sangerfield, Bap. do.	6,12
Union Village Mite Soc.	2,00
per Rev. Alfred Bennett, Agent of the Board,	467,34
New York city, Stanton St. Juv. Miss. Soc. of the Sab. School, Richard Thompson tr., per Jas. Cowan, for Burman schools under the care of Mrs. Vinton,	32,00
Champlain Bap. Conven., Wil- ham J. Cutting tr.,	100,00
	599,34

*New Jersey.*

East Jersey For. Miss. Soc., Jon- athan Osborn, Jr. tr.,	255,50
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*South Carolina.*

General Committee of the Charles- ton Bap. Assoc., A. C. Smith tr.,	277,72
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*Ohio.*

Elyria, 1st Bap. ch., J. P. Ja- cobs tr., per H. K. Kendall,	5,00
Cincinnati, Ninth St. Bap. ch., per J. W. Sheppard,	40,50
do., do. do. Sab. school, per John R. Poinier, for the support and education of hea- then children,	20,00
do., 1st Bap. Fem. For. Miss. Soc., Miss Elsey Poinier tr.,	25,00
	90,50

*Missouri.*

St. Louis, 2d Bap. Miss. Soc., per Rev. Isaac T. Hinton, for support of brethren Monster,	25,00
to aid in printing a Dan- ish tract on Baptism,	25,00
	50,00

*Michigan.*

St. Mary's, Mission House mis- sionary concert	3,31
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*Legacy.*

New York, Cyrus Cook, decea- sed, Mrs. Gratia Cook execu- tor, in part of a bequest, per Rev. Alfred Bennett,	35,00
	2504,58

H. LINCOLN, Treasurer.



THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

NOVEMBER, 1842.

NO. 11.

## American Baptist Board of Foreign Missions.

### ARRACAN.

#### EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

We shall give in the present number of the Magazine some brief extracts from the journals of Messrs. Comstock and Van Husen. We know not how many of our readers will take the trouble to read them, but of this we are certain, that all who make any pretensions to an interest in the missionary work, *ought* to read them. For, as we can believe nothing of which we have no knowledge, so we can know nothing except what we have learned. We need to know the condition of the heathen, and the progress which the brethren are making in their work, and how else can we learn these things but from the letters and journals of the missionaries themselves?

#### *Visit to Aeng.*

Ramree, Nov. 29, 1841. Left Aeng\* this morning with a large box full of scriptures and tracts, accompanied by my assistant Moung Net.

Dec. 1. At about three P. M. arrived at Aeng, and after dinner went into the town, and spoke to a few people about God. Toward evening, moved into a zayat on a hill, which

overlooks the two towns of Aeng, one on each side of the river. A dozen merchants from Burmah gathered around me, to whom I declared the truth, and gave tracts.

2. Early in the morning went into the town, and remained about two hours. At four different places preached Christ, and distributed 150 tracts. During the heat of the day Moung Net went out, and declared the truth from house to house, and left about fifty tracts. In the mean time, I explained the way of salvation to some forty or fifty who came to the zayat, and gave away as many books and tracts, about a dozen of which were Hindustani and Bengali, for which I am indebted to the Calcutta Baptist missionaries, who have kindly sent me a large supply of scriptures and tracts in these languages. Toward evening I walked out among the people, and left with them about twenty tracts. I find many who remember my visit here nearly six years ago, and several who have some tolerably correct ideas about the Christian religion, though too many grossly mistake its nature.

#### *Need of living teachers.*

\* Aeng is the name of a town in a district of the same name.

Arracan, as is known to most of our readers, is situated on the eastern shore of the Bay of Bengal, extending from about the sixteenth to the twentieth degree of north latitude, with an average width of above fifty miles, being wide at the northern extremity, and very narrow at the southern. It is bounded by the province of Chittagong on the north, by the Burman empire on the east, and by the Bay of Bengal on the south and west. The province is divided into four districts, Sandoway, Ramree, Aeng, and Akyab. Sandoway is on the south, and Aeng is central, bordering on Burmah, between Akyab and Ramree. Our missionary stations, it will be recollected, are at Sandoway, Ramree and Akyab.—ED.

In our preaching, as also in our books, terms are applied to God, heaven, &c., which the heathen have been accustomed to apply to Gaudama, nigban, etc.; and they hastily conclude that God and Gaudama are the same, with different names, that heaven is nigban, and that the religion of Christ varies but little from that of Gaudama. They frequently say, that Christ can save those who obey Him, and no others; this Gaudama can do: therefore, the two religions are in effect the same. Where the people gather their ideas from tracts alone, they are very apt to

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Smithville, do.	
Woodville, do.	
Mrs. Sally Rowe	
Oswego Assoc., Mr. mon tr.,	
for general fund, " Karen school	
Hiel Richards	
Mrs. Sarah Bennett	
Miss Sarah S. D.	
Mrs. Alvina K. D.	
Miss Sarah W.	
Miss Anna S.	
Miss Julia V.	
Adams, a collection	
Watertown, Bap. ch.	
Carthage, a collection	
Copenhagen,	

Lowville and I placed the people  
Lowville, Bap. ch. the corpse of  
J. M. Sturdevant, an old, who died af-  
Jewelry sold. They listened  
South Iventon, they. They listened  
Cassville, interest to some  
Bridgewater, that place where sick  
Danison Palm, sorrow never enter,  
Norway, a D. G. Co. believers in Christ are  
Hartwick, come bliss. Indeed, all to  
per J. N. secured the truth, listened  
Mrs. Z. were eagerly sought.  
Oswego A. about 100, including sev-  
K. Miller, portions of scripture. Dur-  
Mrs. W. heat of the day, Mouning Net  
Rev. V. someone, and found many atten-  
David, in a part of the town  
Rev. had not discovered. He gave  
Bro. fifty or more tracts, and I gave  
many at the yayat. I am inter-  
the village clerk, who has just  
from the country, and comes to  
book. I have told him of Christ,  
have given the "Life of Christ" to  
and now must stop again, to talk  
new comers. Since dinner, some  
twenty or more applicants for tracts  
called at the yayat, and this even-  
an idol maker, with three wives  
been in, to inquire, object, &c. A  
others were present most of the  
time. Two or three parties of mer-  
chants have arrived from Burnah  
yesterday and to-day, and I should  
think there were here now not far  
from 250.

5. Sunday. I have spent this day  
at my yayat, and it has been one of  
considerable interest, and I trust, of  
some profit. In the morning I preach-  
ed to a small congregation, less than  
twenty, from the words "Thou shalt  
worship the Lord thy God, and Him  
only shalt thou serve." Good atten-  
tion was paid to the truth, and I hope  
that some of the reasons why all men  
should worship the eternal God only,  
were understood, if not felt. Several  
of those who were in at worship re-  
mained three hours after it closed, and  
others also came in, to whom Mouning  
Net read and explained, to their evi-  
dent satisfaction, and to their instruc-  
tion, some important truths. Appli-  
cants for tracts have been calling near-  
ly all day, most of them merchants  
from Burnah, who have taken about  
fifty books and tracts. This evening I  
preached to ten or a dozen attentive  
hearers, from the words "Come  
unto me all ye that labor and are  
heavy laden, and I will give you rest."  
O, that this people might feel their  
sins to be a heavy burden, and apply  
to Christ for rest.

On the 6th Mr. C. with his assistant left Aeng for home where he arrived in safety on the 10th. On their return they visited a large number of villages, distributing the scriptures and tracts, and preaching as they had opportunity, to which the natives in most instances gave good attention. In one instance as they stopped near a small hamlet to eat their rice and wait for the tide to turn in their favor, "a very respectable old man came upon the boat," says Mr. C., "with whom I had an interesting discussion for an hour or two, several of the villagers sitting within hearing. When I commenced eating, he removed to the bow of the boat, and after sitting thoughtfully awhile, he said to the boatmen, 'I am almost disposed to believe these sayings, they appear to be true. It does seem reasonable that God should be exempt from disease, death, and all evil.' After dinner, he commenced conversation with me again, and when I spoke of Jesus Christ, as crucified on account of men's sins, and as the sinner's substitute, he said, 'that last I wish to hear.'"

"In all these villages," continues Mr. Comstock, "I found those who have heard of 'the eternal God,' and have seen some of 'Jesus Christ's books.' The more I go among the people, the stronger is my conviction, that a knowledge of the truth is rapidly spreading over this whole province."

#### *Baptism of a Mussulman.*

Feb. 20, '42. This evening I had the pleasure to baptize the first convert at Ramree. He is a Mussulman, who has been an attentive hearer of the gospel ever since we came here, and for a year or two past we have hoped that he was a Christian. Nearly a year since he applied for baptism, and the vote of the church was unanimous in his favor; but the menaces and persecutions of his friends over-awed him, and a short time before he was to have been baptized, he came to me and begged that his baptism might be delayed. For some time after that, he kept away from us entirely, and discontinued prayer, and every other christian duty. Still, his convictions of the truth of the christian religion were so decided, that he could not rest out of Christ; and for about three months past, he has been regular in attendance upon the means of grace, has resumed prayer, &c., and become far more determined on the Lord's side. We did not, therefore, hesitate to grant his request for baptism. As soon as it became known in town that

he was to be baptized, the Mussulman population, and indeed half the town, were in great commotion. His brother came to my house, and forbade his baptism, at the same time threatening him in the most violent manner. On our way to the river, his wife met him, and raved like a mad person, brandishing a branch of the plantain tree in the air, and beating him with it, whenever she could get near him. She also rushed frantically up to me two or three times, and rubbing her hands across her neck, begged that I would cut her throat. She repeatedly seized her husband, as did also his brother, both of whom seemed determined to prevent his baptism by force, since threats of burning his house, beating him, &c., failed to intimidate him. A multitude of others gathered around, and at one time I feared that violence and riot on a large scale would be resorted to. Aga Bouk raised his hands, and with a firm voice said, "All these people I fear not, I fear God alone." When we arrived at the river's brink, violence ceased, and I was permitted, in the presence of many hundreds of heathen and Mussulmans, to baptize our first convert here, "in the name of the Father, and of the Son, and of the Holy Ghost." May he be kept by the power of God, through faith, unto salvation.

26. Aga Bouk's wife has deserted him, his friends disown him, and his neighbors revile and persecute him—still, he is firm and undaunted. Native Christians in their very infancy, have such severe trials to encounter, that they should be constantly remembered, in the earnest, believing prayers of all Christians at home.

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#### *Teloogoo.*

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#### EXTRACTS FROM THE JOURNAL OF MR. VAN HUSEN.

The mission among this people was established at Nellore, 110 miles north of the city of Madras, in 1840. Mr. Day reached Nellore with his family, Feb. 26, 1840.

Teloogoo, is the language of a Hindoo nation comprehended in the Madras Presidency, filling a semi-circle, of which Rajamundry may be assumed as the centre, while the radius extends to Madras.\* This circle does not include all those parts of the Indian Peninsula where this

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\* One third of the inhabitants of the city of Madras speak the Teloogoo language.—Ed.

language is spoken; for the Teloo goos have migrated to various parts of southern India. The number of Hindoos speaking the Teloo goo language may be probably estimated at 10,000,000, and is believed to exceed the Tamul people, or any other having a vernacular language in the Peninsula.

"The Teloo goos," says a modern writer, "are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in the south of India, possessing a greater manliness and independence of character, stronger natural affection, and less of deceit and dishonesty than most of their fellow countrymen."

Their language is represented to be the most polished, and the most worthy of cultivation of any of the five languages of southern India, its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness and elegance.

On the 30th of Aug. 1841, Mr. Van Husen, with two assistants, McCarthy and Elishu, commenced a journey to Cota Van Kardoo, a place about forty miles from Nellore, in the direction of Madras, a few miles inland, to attend a celebrated festival for the purpose of distributing the scriptures and religious tracts, and preaching to the people as they might have opportunity. They arrived at C. on the 2d of Sept., having visited many villages on their way thither.

We insert a few paragraphs from Mr. Van Husen's Journal, that the reader may learn something of the condition of our missionaries, and of the people whom they have gone to evangelize.

The village, the woods, and the fields, swarm with immortal beings. Whence, and why have they come? From the extreme limits of the Teloo goo country, from Viragapatam, from Bellary, from Bangalore, from Madras, and their respective vicinities. That which has convened them is called the feast of *Shuktee*, which literally signifies "the energy of the goddesses." It belongs to the *ryots* (?) and is celebrated as often as their pecuniary circumstances will admit. The brahmins take no part in its observance, as the divinities are said to delight in torture and blood. Hence in this, as in every instance, the temple to Shuktee is situated exterior to the village. We have selected and pitched our tent under an *old olive*, a few rods from the scene of action. This is the 4th day of the festival, and persons will swing on each of the five successive, as on the previous days. The thought overwhelms me with indescribable horror,

and I would fain turn my eyes away from such a scene; but love to the souls of the dying heathen has brought me hither, and constrains me to remain. While the brethren are reading and speaking to the people outside, I read and speak what I can, and give books and tracts to those who call at the tent. Some gazed at my person, writing apparatus, and things in the tent; some asked curious and foolish questions, and others concerning our books and the christian religion. As two men are about to swing, the people are pouring in from every direction. Before me is one dense, vast multitude of immortal beings; probably 8000 idolaters. O, could I stand on yonder eminence, and lift up my voice like a trumpet in their language, methinks I would for once be eloquent. But my lips are almost sealed, and my spirit struggles within me. O God, are these thy creatures? How fallen! Where, O where are the sympathies, the prayers, the exertions, and alms of thy *redeemed ones* in christian America? Must the present and unborn generations of Teloo goos sink to an endless hell? Eternal Spirit, arouse and concentrate the almost slumbering energies of thy sanctified ones throughout the world.

#### *The ceremony of swinging.*

In the centre of this vast collection is the swinging apparatus, circumscribed by a mound of earth raised about two feet, and having a radius of fifty feet, which forms the boundary of approach to the people. It resembles a crotch and pole for drawing water in America; and is made to perform a rotary and perpendicular motion by reason of a socket and pivot. Large ropes are attached to each end of the lever, by which it is drawn down and raised at pleasure. The gaudy idols borne on men's shoulders, attended by spearmen, drummers, pipers, dancers, &c., have arrived with their victim at their respective places of destination. While the man is being suspended from the massy beam by means of a small cord, one end of which is attached to a double pointed hook which has been inserted under the two large tendons of the back, an almost breathless silence pervades this entire multitude. A universal cheer by clapping the hands thrills like an electric shock the multitude, as this devotee to ignorance, superstition, and idolatry, rises and swings in the air. Flowers,

leaves, strips of cloth and paper, are thrown by him in every direction, which are seized by hundreds of up-lifted hands below as so many priceless and imperishable treasures. He has performed five revolutions in five minutes, and hundreds of voices swell the interrogative, How many more? The response is, *five more*; and away he moves, raising both hands joined at the palms to the forehead, expressive of devout homage to the smiling divinities below. The tenth is done, and he descends from a height of sixty or seventy feet amidst the cheers of the enthusiastic multitude. A second has performed the same process in the same time, and the people are dispersing for the adjacent villages. O, could the last rays of the setting sun transmit this scene in all its solemn reality to the shores of my native land, and indelibly impress it upon the affections of those whose minds have been illuminated by the rays of the Sun of Righteousness, and whose hearts have been renovated by the genial influences of the Holy Spirit, I should hope it might suffice; "but if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Sept. 3. Rose early this morning and found a sanctuary in a bower about three fourths of a mile from our tent. O, what will it be to spend eternity in communion with God. We have been very busy during the day in reading, explaining, and giving books and tracts to the people. Towards evening, being *pressed for books*, and finding they were nearly all gone (for we brought only 400 portions of scripture, and about 1000 tracts from N.) we immediately despatched a man for a new supply, which we hope to receive to-morrow evening or the following morning. The multitude that witnessed the swinging exhibition, was more dense than on the previous day. While one of the men was swinging, a butterfly was observed flying over, when instantly hundreds of voices exclaimed, Behold! behold! the goddess is pleased, is pleased. The divinity, it is believed, assumed, for the time being, the form of the butterfly as expressive of her highest gratification in reference to the object of her complacency. Most of the people have dispersed, and we are left to muse upon the scenes of the day, and supplicate the promised blessing to attend the word.

#### *Great demand for books.*

4. Rose this morning grateful to the Father of all my mercies for the quiet and refreshing repose of the night. Persons to whom we had promised books on the previous day were early at the tent, importunately soliciting them, not only for themselves, but also for their friends, who had accompanied them hither; among whom were the two principal men of the feast, who had come for conversation and books. On their appearing before the tent, I invited them in, and caused mats to be spread, on which they seated themselves most respectfully. Their persons, of a gigantic stature and well proportioned, were decorated with the finest muslin and ornaments of gold. Addressing them through an interpreter, I said, Friends, why have you come and what do you desire? "To pay our respects and get books," was the reply. To speak to the people and give books, we have come hither; but we cannot well endure what we here see and hear. "The observance of this festival from time immemorial," they replied, "has been a great blessing to the people." How a blessing? "Ruin has been removed,—the fields, the herds and flocks, and the human species, have brought forth plentifully; besides, various diseases have been averted, and the favor of the deities obtained." How can you ascribe these things to your divinities, seeing they are without life,—the work of men's hands and borne upon their shoulders? (Here a pause ensued, and an attempt made to change the topic of conversation.) I continued, The only living and true God, who created this world, the sun, moon and stars, with all their variety of being, has revealed his will to his intelligent creatures in his works, his providences, and his word. His will in reference to the subject under consideration, is clearly expressed in the latter; especially in the 115th Psalm, and the 8th chapter of 1st Corinthians. Both of these were read by Elishu; and the sin of idolatry, and the certain and awful doom of its devotees, dying without repentance and faith in Christ, were fully illustrated and enforced. Oh may this interview result in their conversion to the living God. In the afternoon we received a call from the Tahsildar, accompanied by six or eight of the principal men of the village, whose avowed object was conversation and books. Their man-

ners were kind and affable, and their entreaties importunate for books for themselves and the people of their village. We were under the *painful necessity* on this, as on former occasions, of replying, Our books are all gone. We have sent to N. for more, but they do not arrive; we think they will be in this evening or early tomorrow morning. "What is in those bags?" said one of the party. No books, I said, examine and satisfy yourself. "What books are those," said another, (pointing at my English bible, a copy of the Psalms and of Matthew.) Those, I replied, we keep with us to read to the people who call at the tent. The former you cannot read, and the latter we cannot give. "That is proper," said a third, "and you ought not to desire them." "I can read English," said a fourth, "will you give me the English bible?" These, together with the former, drew a large collection of people around our tent, which being endangered, and our patience almost exhausted, we resolved on leaving it for a more quiet retreat. Accordingly we walked into the fields and groves, but they followed hard after, saying, "We have come a great distance—*must return*—give us books sir, give us books sir." A thunder storm just at night dispersed the people and prevented a third man from swinging. The rain was copious, and the thunder has greatly cooled the atmosphere, and the people are shivering with the cold. The work of the week is done, and the Lord's day is at hand. I would be prepared for the closing scene of life, and for that eternal Sabbath where the weary are at rest and the wicked cease from troubling.

5. Lord's day. I find my thoughts still adverting to God's sanctuary in my native land. Its hallowed associations awaken peculiar emotions and desires for the upper sanctuary. What a flood of light, of joy, and of glory, will burst upon the redeemed and glorified spirit, as it awakes in the perfect likeness of its Savior!

"O glorious hour, O blest abode,  
I shall be near and like my God;  
And flesh and sin no more control  
The sacred pleasures of the soul."

At an early hour we raised the walls of our tent, and commenced reading and speaking to the people who had seated themselves under our grateful bower. I read the sixth chapter of Matthew, and br. M. in a happy man-

ner discoursed an hour or two on the nineteenth verse of the same. In the course of his remarks, he had occasion to refer to the sacrilege of four Brahmins, committed on the previous day; each of whom had robbed the divinities of fifty rupees, besides jewels of silver and gold. They were immediately arrested and imprisoned, and are awaiting their trial. An apparent interest and solemnity characterized the hearers, while the mutable and perishable nature of earthly things was contrasted with spiritual and heavenly things.

At 3 o'clock, P. M., two head coolies arrived with books, to our great joy. But they were all disposed of in less than hour. What are two hundred portions of scripture among so many! Towards the last, the books were snatched from our hands, and as we feared, might be destroyed by the contending parties. We are, however, cheered with the prospect of receiving an additional supply, as two bullock-loads were despatched by br. Day on the previous day.

The multitude and their interest in the swinging exhibition are still increasing. There is no rest in sin.

"Madness by nature reigns within,  
The passions burn and rage;  
Till God's own Son, with skill divine,  
The inward fire assuage."

6. Went out early this morning into the bazar, and examined all the shops with their enclosures, in order to ascertain whether any of our books had been destroyed, either by the people or the bazar men. Found part of an English bible with a bazar man from Madras, and a few leaves of two different portions of scripture, with one from Nellore. On demanding them they seemed appalled, and begged our pardon. Except you obtain the pardon of God through Jesus Christ for all your sins, the endless torments of hell will be your inevitable portion, we replied. A man who called at our tent, said his friend had bought one of our books of a bazar woman for one dub (equal to about one penny,) and believing it wrong, he had come to inform us, and if we desired, offered to show us the woman. We immediately accompanied him to the woman's shop, and having demanded, obtained the dub. We gave it to the informant, when all present exclaimed, "that is right! that is right!" From an interview with one of the

men who swung on a previous day, we learned that a mercenary motive had bought him. He has received a rupee and a cloth worth two or three more, and 'tis to have his land, seed and water gratis. Persons may swing either on account of their own, or on account of the vows of others; in which case it is believed great merit is obtained, and entire exemption from a future sinful birth secured.

At ten o'clock, P. M., our hearts were gladdened by the arrival of two bullocks, with books and letters from the mission circle at Nellore. Hundreds were in waiting to whom we had promised books, and who were about to leave for their distant homes. Several fruitless attempts were made to satisfy the craving multitude. At first we occupied three different places in order to draw the people away from the tent, and to divide them into three companies, the better to effect our object. But in this we were soon foiled, as the want of air, the vociferations of hundreds of voices, "Sir, to me a book will you give?" and the taps, the knocks, the twitches, and the press upon our person obliged us to desist, and devise another expedient less objectionable. It was now proposed that the people should be seated around us, assuring them that on proving their ability to read, the books would be theirs. But here, too, as before, we were entirely defeated; for, while attempting to give books, scores of hands were extended, each determined to seize the prize. What to do we knew not. We could not repair to our tent with any reasonable prospect of safety: and to get ourselves and books away from the multitude was impossible. While in this dilemma E. proposed to ascend the venerable olive, and to give books to the eager multitude below; this had the desired effect, for being perched on one of its spreading boughs, eight or ten feet from the ground, he poured the truth into their ears, and dropped the books into their hands, while br. M. and myself tested their ability to read, and endeavored to impress the heavenly message upon their hearts. A venerable old man from Nidupetta, just ready to drop into the grave, on hearing and receiving the gospel, called it the *Lubavertanorum* (the good news). He seemed at a loss to express his gratitude. The truth may reach his heart even at the eleventh hour. Though the last day of the feast, and the pageantry more im-

posing than on any of the previous days, yet many persons remained during the whole time of swinging, the earnest solicitations of friends to the contrary notwithstanding, apparently much interested in what was communicated, and evidently intent upon the object of their desire. I think that during the last three days, we could have given two or three thousand portions of scripture judiciously, and which, in that case, would have been carried to different parts of the interior of the Teloogoo country, with a reasonable prospect of their being read and preserved. But we feel grateful for the privilege of giving one thousand, and as many tracts, and shall most ardently supplicate the divine blessing to attend them.

The swinging to-day occasioned a general disappointment and dissatisfaction in consequence of the age and timidity of the person who swung. It is believed that the anger of the divinities will in some marked way be manifested towards him.

The swinging part of the festival is now done; and O, that I could believe it were forever done! But the same causes will produce the same effects. Its observance during nine successive days, must have caused a jubilee in hell. But the gospel that has been published, and that is now in the hands of the people, may cause a universal wail that shall overwhelm the infernal regions. Blessed be God! he has said, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

7. The people have been leaving all night; few are to be seen, except bazar men. A little quiet is very acceptable. The swinging apparatus, the idols are removed, and the people who remain, observe this as a fast day. We have had frequent calls during the day for conversation and books, and have only fifteen or twenty copies left. We have, however, written to N. for an additional supply, as we have concluded to attend a second festival, now in progress, eight miles south of this. We have had pressing invitations from persons of different villages to visit their respective villages with books, as no missionary with christian books has ever been among them. While the harvest is so abundant, where are the laborers?

8. During our morning walk in and around Cota, we had several favorable

opportunities of speaking to individuals and companies on the salvation of their souls. An old man from Kisma-putam, appeared much interested in what was communicated on the subject of a free and full salvation by Jesus Christ, and begged several books for himself and friends. On being told our books were nearly all gone, and that it was our intention to call at K. on our return to N., he seemed satisfied. The idols, and hundreds of persons witnessed the taking down of the swinging apparatus, (which occupied most of the morning) and its safe deposit in the idol's temple. During the afternoon they have feasted themselves to surfeiting upon sheep and lambs, upon goats and kids, and upon berries and fruits of different kinds. The poor have been supplied with food from a common store provided by persons residing in the place, and the managers of the festival. Its entire expense is probably not less than 2000 rupees. All is silent and solemn as the grave. The people are all gone, and the idols have resumed their repose. We shall leave this for Malalum some time during the night, and may the Lord prepare the way before us.

The brethren did not return to Nellore until the 22d, having spent their time in visiting numerous villages, distributing books, and preaching the gospel of the kingdom.

### Burmah.

#### LETTER FROM MR. STEVENS.

Mr. Stevens appears to have written while absent from home. He dates Kayin Creek, March 31, 1842.

#### *A baptism among the Pgho Karens.*

It is with great pleasure, I inform you that after the lapse of nearly three years, the Lord has again permitted us to visit the baptismal waters, and witness the public profession of Christ, by converts from among the Pgho Karens. On the 25th inst., in company with br. Chandler, I went to Dong Yang. There was one man between sixty and seventy years of age, living at a village called Pongbai, about twelve miles from the zayat, whom I had expected to baptize while at Dong Yang in January, but who was prevented from coming to us at the time appointed, by illness in his family. He had desired to be informed when I should go up again, that he might come

and be baptized. Accordingly on the morning after our arrival, I sent the deacon of the church, who is his younger brother, to give to him an opportunity of fulfilling his desire. Just as our evening worship closed, we were gladdened by the sound of his well known voice, and, on going down from the chapel to receive him, ascertained that, notwithstanding a lameness, with which he has been afflicted for years, he had walked about half the distance, and when unable to proceed further, he hired a buffalo and rode the rest of the way. His conversation soon told us that he had come with all his heart to be baptized, and was not ashamed every where to acknowledge himself a Christian. On his way, he told those whom he met the object of his journey, and exhorted them to follow his example. The Sabbath following, after the usual examination, he was unanimously received, and I had the happiness of baptizing him in a beautifully clear, but shallow stream, issuing from the neighboring mountain. It was to us all a day of peculiar rejoicing. Long time had passed since the last baptism, and the present candidate was such in character and standing as not only to leave little ground to fear that he would dishonor his profession, but also to excite the hope that through him others also would, ere long, be brought to Christ. On leaving his house to be baptized, his wife and a son bade him go as he had determined, and they would by and by follow in his steps. When the head of a family is baptized anywhere, it occasions peculiar joy to the disciples of the Savior, but it is specially so among the Karens, who preserve in their domestic arrangements so much of the patriarchal manner. Our hope, therefore, is, that in the family of this man, the little church in Dong Yang will ultimately obtain a strong branch.

#### *First baptism in Kayin Creek.*

Early the day following we returned to the city, accompanied by the deacon of the church, as I expected to make a trip up the Gying, to visit a family of Karens on the Kayin Creek, a branch of that river. Accordingly on the afternoon of the next day, I left Maulmain again, with Christians only for my boatmen, and was so much favored by the wind, that beyond our highest expectations we arrived at the place of our destination about eight or nine o'clock of the same evening. Here



we had the happiness of meeting with the two other Karen preachers (beside the deacon) connected with the Dong Yang church, who had, for about ten days past, been preaching in this region. We spent the first day in preaching and religious conversation; and to our great joy, in the evening, after a season of worship, saw the aged man and his wife, the heads of the family, draw near and ask for baptism. This man has been regarded as a good inquirer for three years, during which time he has shown very satisfactory evidence of conversion. He says it is now five years (i. e. since the baptism of his mother, the oldest disciple in the Dong Yang church,) since his mind decided in favor of Christianity, although he has not, during the whole of that time, openly acknowledged his convictions. This being the case, and the evidences of his life being so satisfactory, and the views and feelings expressed in repeated and protracted conversations during the day, so well accorded with those of a true convert, that no room was left for hesitation, and he was immediately received without further formal examination. The examination of his wife was also entirely satisfactory, and I baptized them both in the name of the Father, and of the Son, and of the Holy Ghost; the first time, doubtless, that the waters of this creek have ever been consecrated to so holy a rite. Besides these two Christians there is another, one of their sons, who was baptized at Dong Yang more than three years since, but has resided in this region, and during this period, single and alone, has been holding up the standard of the cross, and amidst persecutions and reproaches, has been exhorting his friends and acquaintances to join it. Since the time of his baptism he has been known here by the name *Quah plai*, disciple of God, as he has been the only disciple in this region. The Lord has been pleased to reward his constancy and fidelity, and we cannot but hope that he and his parents are the beginning of a future Pgho Karen church to the east of Zuagaben. The old man baptized this morning is 69 years of age, and is surrounded by six families of children and grandchildren, some of whom seem just ready to be baptized.

*A good man difficult to find.*

As the evening of yesterday closed upon us, a few Talings called in, on their way from the teak forest to Maul-

main. We commenced conversation with them, when they opposed as long as they could find arguments, and on the failure of these, resorted to the reply which usually puts an end to all discussion—"We will follow the multitude, though hell be their portion." We endeavored to show them the import of their own words, but they were unmoved. We concluded our interview by reading the first chapter of Genesis, when they left, and we united our prayers in family devotion. After commending to God our aged friends and their children, we took our leave; and when I saw the affectionate manner in which the Christians gave to each other the parting hand, with assurances of mutual remembrance at the throne of grace, I almost imagined myself again in America.

Long before daylight we found ourselves at Damatha, where I wished to see an interesting inquirer, who has for several years given us much encouragement. Whenever he meets with any of the teachers or assistants, he gives them apparently a hearty welcome, as though he really felt himself one of their company. Early in the morning, in company with Ko Myat Kyan, a humble, devoted old preacher, I called at his house, but he had gone out before us to his brick kiln, about a mile and a half from the village. Ko Myat Kyan said "Let us go out to him, a good man is so difficult to be found;" and we were intending to do so, when from the man's wife we learned there was another inquirer in the place, who spent nearly the whole day with br. Haswell, when he was at the village two or three weeks before. Accordingly we went first in search of him, and after some time spent in preaching to some whom we met in the street, we found his house. He received us politely, bringing mats, which he spread for us to sit upon. He had the appearance, I thought at first, of being rather ashamed to have been inquired after by the disciples of Christ, and to be regarded as one who favored their sentiments. But, on the contrary, he began immediately to speak with so much fearlessness in favor of Christianity, and against Boodhism, that I began to fear he could not be sincere. I soon, however, became convinced, that he had indeed made so much progress in his inquiries after truth, that he was satisfied no reliance could be placed on the betagat, and conse-

quently the religion of Gaudama was false, and even ridiculous. Our good old assistant was so much interested, that he preached till he was quite exhausted. We find it true here as elsewhere, that ignorance is the greatest foe to truth. It is easy to preach the gospel to one who understands the be-tagat, as in the case of our inquirer; but when men undertake to defend their own system of belief without themselves knowing what it is, to convince them of error, and show them the superiority of a different system, is like ploughing on a rock. And such is for the most part the character of our work among the Burmans and

Talings, especially the latter. But God does not leave himself without witnesses among them, and condescends to help our faith by giving us occasional proofs of the power of the gospel, in actual conquests made over the minds and hearts of the hardened heathen.

We continued preaching to our inquirer until the tide turned, and called us again to our boat, and we set out for Maulmain without seeing the brick-maker, as we had designed. The Lord make his own word effectual, and call in his elect in these years and in these regions of darkness, to make known his power and his glory.

## Other Societies.

### Baptist (Eng.) Missionary Society.

The following sketch of the commencement and present state of the English Baptist Missionary Society, which has just reached us in the Magazine for September, will be found to possess uncommon interest.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular Letter of the Northamptonshire Baptist Association, held at Nottingham, June 2 and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland.

“Upon a motion being made to the ministers and messengers of the associate baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously resolved*, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“We hereby solemnly exhort all the churches in our connection, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well

to endeavor to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in May, June, and July, from 8 to 9; in August from 7 to 8; September and October from 6 to 7; November, December, January, and February from 5 to 6; March from 6 to 7; and April from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a village or neighborhood, will unite in small societies at the same time. And if any single individual should be so situated as not to be able to attend to this duty in society with others, let him retire at the appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if *any other Christian societies* of our own or other denominations will unite with

us, and do now invite them most cordially to join heart and hand in the attempt.

"Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, 'I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock,'—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare."

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity, "it was unanimously voted, that five guineas should be sent up to the treasurer of the Society for procuring the *Abolition of the Slave Trade*, that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by Granville Sharp, Esq., Chairman of the Committee; who assures us, that the committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave-dealers and slave-holders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavors, by all legal means, to effect the abolition of such enormities." The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791, when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labors. Before they called he had heard, and was now about to manifest his gracious regard to his church.

Dr. Ryland stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—"Oct. 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. \* \* \* \* \* Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Paulersbury, in Northamptonshire." Such was William Carey; who, having first

joined the Baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791 removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled "*An Inquiry into the obligations of Christians to use means for the Conversion of the Heathen.*" This publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the ministers of the association already referred to, seriously to discuss the question, "Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world."

May 31st, 1792, at the next annual meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from Isaiah liv. 2, "in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes, viz.—1. That we should *expect* great things.—2. That we should *attempt* great things." So strongly did the brethren now feel, that they resolved—"that a plan be prepared, against the next ministers' meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;" and on October 2d, following, the brethren, assembled at that town, unanimously agreed to the following resolutions:—

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular Baptist Society for Propagating the Gospel among the Heathen.*

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be

appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31st, 1792, at which time the subject shall be considered more particularly, by the committee, and other subscribers who may be present.

"Signed, John Ryland, Reynold Hegg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Barton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d."

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

"Some of the greatest difficulties we had to encounter," wrote Mr. Fuller at a subsequent period, "were the following. We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

While the spirit of zeal, of prudence, and of prayer, was thus cherished, the Great Head of the church was preparing to call forth their energies. Mr. John Thomas, whose father was a deacon of the baptist church at Fairford, had resided in India, there preaching the gospel of Christ; and, concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of divine providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

In reviewing their proceedings after the departure of the first missionaries, the

committee enumerate among the benefits already resulting to the churches at home from the undertaking, that "a new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labors, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were steadfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindoo. Addressing Mr. Sutcliff, December 29, he writes:

"Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindoo, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul's wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu's coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching. The governor and a good number of Europeans were present. Br. Ward preached a sermon in English, from John v. 39, 'Search the scriptures.' We then went to the water side, where I addressed the people in Bengali; after having sung a Bengali translation of

"Jesus, and shall it ever be?" and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishna. At half past four I administered the Lord's Supper; and a time of real refreshing it was."

Krishna, whose holy life and zealous labors among his countrymen for many years will be remembered by our readers, might well say at the close of that hallowed day, that he was "full of joy;" and when asked soon after, in the street, by a European, what he got by his profession of Christianity, admirably did he reply that, "he got nothing but joy and comfort," adding, "It was the work of love."

A few days previously to these delightful solemnities, Krishna and Gokal ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Ward observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the caste is broken; who shall mend it?"

About this period many pleasing occurrences were recorded by the brethren. Mr. Brunson, in a letter to Mr. Sutcliff, mentions the case of some females, whom he and Mrs. Brunson frequently visited. Having spoken to them for some time, on a cold day, he told them he would leave off, but they answered—"They should not feel the cold while they were hearing of Jesus Christ." On coming away from them one evening, Mr. Brunson told them to remember that Jesus Christ came into the world to seek and to save that which was lost. "Oh yes," said one of them, named Joymoonni, "my mind's book is open, in which I write down every thing that I hear about Jesus Christ."

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant:—

"Soon after Mr. Carey's arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of,

and the money, in far less time than they apprehended, was gone.

"In a strange land, with a wife's sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Beshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Debarta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. 'Then,' said Mr. Carey, 'I will call on him.' They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.,\* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object, and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet, perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant."

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the Committee of the Foreign Mission, the Baptist Irish Society was formed in 1814.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799 he was followed by Messrs. Marshman, Grant, Brunson, and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore,

\* Who afterwards married Mr. Carey's sister.

then under the Danish government, where the work of translating and printing the Holy Scriptures was carried to a very great extent. Writing to the Society in 1796, Mr. Carey says, "I would give a million pounds sterling, if I had it, to see a Bengali bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations." This devoted servant of Christ lived to see the sacred volume, or parts of it—translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will show the number of copies of the scriptures, in whole or in part, printed by Baptist missionaries from 1801 to 1841:—

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
1 Afshan .....	1,000	1,000	1,000	1,000
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	1,000	1,000	1,000	1,000
2 Armenian (Modern) ..	600	600	600	600
Matthew .....	100	100	100	100
3 Assamese .....	1,000	1,000	1,000	1,000
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	1,000	1,000	1,000	1,000
Hagiographa .....	1,000	1,000	1,000	1,000
Prophets .....	1,000	1,000	1,000	1,000
Prophets .....	1,000	1,000	1,000	1,000
Luke .....	1,500	1,500	1,500	1,500
4 Battak .....	not known	not known	not known	not known
5 Belochi .....	not known	not known	not known	not known
6 Bengali .....	not known	not known	not known	not known
Old Version .....	3,000	16,600	19,600	19,600
Pentateuch .....	10,000	10,000	10,000	10,000
Historical Books ..	1,500	1,500	1,500	1,500
Prophets .....	1,000	1,000	1,000	1,000
Job to Sol's Song ..	900	900	900	900
Psalms .....	3,900	3,900	3,900	3,900
Luke, Acts & Rom. ..	10,000	10,000	10,000	10,000
Matthew & Mark ..	1,000	1,000	1,000	1,000
Matthew .....	10,000	10,000	10,000	10,000
Mark .....	10,000	10,000	10,000	10,000
Matt. & Prophets ..	500	500	500	500
New Version .....	5,800	5,800	5,800	5,800
Genesis & Exodus ..	2,500	2,500	2,500	2,500
Pentateuch .....	1,000	1,000	1,000	1,000
Psalms .....	5,000	5,000	5,000	5,000
Proverbs .....	5,000	5,000	5,000	5,000
4 Gospels, in all ..	96,400	96,400	96,400	96,400
Gospels and Acts ..	7,500	7,500	7,500	7,500
Acts .....	2,000	2,000	2,000	2,000
7 Bhogulcundi .....	1,000	1,000	1,000	1,000
8 Bhikaneera .....	1,000	1,000	1,000	1,000
9 Bhutneera .....	1,000	1,000	1,000	1,000
10 Bruj .....	3,000	3,000	3,000	3,000
4 Gospels .....	3,000	3,000	3,000	3,000
11 Burmese .....	5,000	5,000	5,000	5,000
Matthew .....	5,500	5,500	5,500	5,500
John .....	2,000	2,000	2,000	2,000
Acts .....	3,000	3,000	3,000	3,000
Hebrews .....	3,000	3,000	3,000	3,000
Epistles of St. John ..	3,000	3,000	3,000	3,000
12 Chinese .....	6,400	3,000	9,400	9,400
Genesis & Exodus ..	3,100	3,100	3,100	3,100
Four Gospels .....	3,000	3,000	3,000	3,000
13 Cingalese, about ..	5,000	5,000	10,000	10,000
14 Gujarathi .....	1,000	1,000	1,000	1,000
15 Gurwalli or Shreeenagar ..	1,000	1,000	1,000	1,000
16 Haroti .....	1,000	1,000	1,000	1,000
17 Hindi .....	4,000	4,000	4,000	4,000
Old Versions .....	4,000	4,000	4,000	4,000
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	1,000	1,000	1,000	1,000
Hagiographa .....	1,000	1,000	1,000	1,000
Psalms .....	3,000	3,000	3,000	3,000
Prophets .....	1,000	1,000	1,000	1,000

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
Four Gospels .....	10,000	10,000	10,000	10,000
Matthew .....	4,000	4,000	4,000	4,000
Mark .....	4,000	4,000	4,000	4,000
Luke .....	4,000	4,000	4,000	4,000
John .....	4,000	4,000	4,000	4,000
Acts to Cor. ....	3,000	3,000	3,000	3,000
New Versions .....	6,000	6,000	6,000	6,000
18 Hindustani, or Urdu ..	1,000	1,000	1,000	1,000
Old Version .....	4,500	4,500	4,500	4,500
New Version .....	20,000	20,000	20,000	20,000
Gospels .....	10,500	10,500	10,500	10,500
Gospels and Acts ..	4,000	4,000	4,000	4,000
Acts .....	3,000	3,000	3,000	3,000
19 Javanese, about ..	1,000	1,000	1,000	1,000
20 Jambu .....	not known	not known	not known	not known
21 Juyapura, Matthew ..	1,000	1,000	1,000	1,000
22 Kanoj .....	1,000	1,000	1,000	1,000
23 Kashmiri .....	1,000	1,000	1,000	1,000
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	500	500	500	500
24 Khassi .....	1,000	1,000	1,000	1,000
25 Kumaon, to Coloss. ..	1,000	1,000	1,000	1,000
26 Kunkun .....	1,000	1,000	1,000	1,000
Pentateuch .....	1,000	1,000	1,000	1,000
27 Kusli, Matthew .....	not known	not known	not known	not known
28 Kurnatta .....	1,000	1,000	1,000	1,000
29 Mahratta .....	1,000	1,000	1,000	1,000
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	1,000	1,000	1,000	1,000
Hagiographa .....	1,000	1,000	1,000	1,000
Prophets .....	1,000	1,000	1,000	1,000
Matthew .....	465	465	465	465
Four Gospels .....	3,000	3,000	3,000	3,000
Acts to Revelations ..	3,000	3,000	3,000	3,000
30 Malay, Arabic .....	1,000	1,000	1,000	1,000
Do. Roman .....	500	500	500	500
31 Marwari .....	1,000	1,000	1,000	1,000
32 Mugudh .....	1,000	1,000	1,000	1,000
33 Multan .....	1,000	1,000	1,000	1,000
34 Munipura .....	1,000	1,000	1,000	1,000
35 Nepalese .....	1,000	1,000	1,000	1,000
36 Oodypura .....	not known	not known	not known	not known
37 Oorja .....	1,000	1,000	1,000	1,000
38 Oriya .....	5,000	5,000	5,000	5,000
Pentateuch .....	3,000	3,000	3,000	3,000
Historical Books ..	1,000	1,000	1,000	1,000
Hagiographa .....	1,000	1,000	1,000	1,000
Prophets .....	1,000	1,000	1,000	1,000
Matthew .....	3,000	3,000	3,000	3,000
39 Palpa .....	1,000	1,000	1,000	1,000
40 Persian .....	500	500	500	500
Old Ver. 4 Gospels ..	1,000	1,000	1,000	1,000
New Version .....	12,000	12,000	12,000	12,000
Four Gospels .....	4,000	4,000	4,000	4,000
Acts .....	1,000	1,000	1,000	1,000
Gospels and Acts ..	1,000	1,000	1,000	1,000
41 Sanskrit .....	600	600	600	600
Old Version .....	600	600	600	600
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	2,000	2,000	2,000	2,000
Do. to 1 Kings .....	1,000	1,000	1,000	1,000
Hagiographa .....	1,000	1,000	1,000	1,000
Prophets .....	1,000	1,000	1,000	1,000
New Version .....	2,500	2,500	2,500	2,500
Psalms .....	2,500	2,500	2,500	2,500
Matthew .....	500	500	500	500
Gospels and Acts ..	1,000	1,000	1,000	1,000
42 Sikhi .....	1,000	1,000	1,000	1,000
Pentateuch .....	1,000	1,000	1,000	1,000
Historical Books ..	1,000	1,000	1,000	1,000
Hagiographa .....	1,000	1,000	1,000	1,000
Prophets .....	1,000	1,000	1,000	1,000
43 Sindhi .....	not known	not known	not known	not known
Matthew .....	1,000	1,000	1,000	1,000
44 Telinga, or Telooogo, ..	1,000	1,000	2,000	2,000
Pentateuch .....	1,000	1,000	2,000	2,000
Total No. of Volumes printed up to 1826 ..	195,555	195,555	195,555	195,555
Do. from 1827 to 1838 .....	44,500	44,500	44,500	44,500
Do. to April, 1841 .....	194,400	194,400	194,400	194,400
Total during the 40 years ending April, 1841 ..	434,455	434,455	434,455	434,455

To detail the encouragements and discouragements of the missionaries in India;

—to give a sketch, however rapid, of the numerous and distant stations at present occupied in different parts of the eastern continent and dependencies;—to detail the facts connected with the abolition of infanticide and suttee;—to enumerate those who have entered the missionary field, or have been called thence to their heavenly reward; or to present to the view of the reader the various important events connected with the mission, would occupy far more space than can be afforded for this brief sketch. Referring our readers to the Periodical Accounts of the Society for a detail of the long continued opposition of the East India Company to our missions, for the distressing narrative of the fire at Serampore in 1812, when more than £10,600 were collected in Great Britain in fifty days; to the Annual Reports for many other instructive and affecting facts; and to the statistics of the present condition of the churches and schools given in subsequent pages, we now briefly advert to the labors of our brethren elsewhere.

The first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had labored among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and of the poor negroes to whom he has been sent."

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Godden, and many other brethren, whose labors, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest, presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory, as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labors in Jamaica, before it became

apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

"I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink about any ting good till me hear a brother read, if me no born again me no see kingdom of God. Me don't know what dis born again mean—it trouble me much—it no let me rest, none at all. Next night brother come read again—de word trouble me more and more—me no eat, ne shut me eye, fear we open it in hell. Next day me send for the brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me.'"

In a subsequent letter he remarks:—

"We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand, said, 'Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, 'So the world tan wi me now, it ready to throw me off, but den, O me hope, me hope, though me no sure, me will den fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell; te-morrow,

massa, before sun rise on you, me shall be wi Jesus, (so he was) me shall go singing from this bad world.' (So he did.)"

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Christianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be

driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a Sabbath in Montego Bay. When I arrived, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labors of our brethren. Messrs. Sturge and Harvey in their Tour in the West Indies, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent enlightened and Christian. The Sabbath once desecrated, is now devoted to public prayer and thanks-



giving, and to the enjoyment of Christian communion. A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labors among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians."

Mr. Joseph John Gurney, in his *Winter in the West Indies*, thus writes:—

"The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the conversion of souls (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'"

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

"On my assuming the government of this colony, I strongly expressed my reli-

ance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries."

At the Bahama Islands a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to advantage. The following circumstance, while it shows the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes:—"Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours' sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sunrise, I was delighted beyond measure. Nearly one hundred persons were in the yard ready to assist me. Such noble exertion did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half. We held service every morning at 4 o'clock, and every evening. The chapel was always filled."

At Belize, in South America, we have a small but interesting mission, where the

Rev. A. Henderson is laboring with success. Aided by seven teachers and native preachers, the gospel is proclaimed at four important places on the coast : at some of them the congregations are principally English and Africans, and at others Spaniards and Indians.

Our friends are aware that the attention of the society is now directed to Africa. For some years past a prosperous missionary station has been sustained at Graham's Town, where the people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened; and paid for by the liberality of those on the spot.

At Fernando Po, in the western part of this vast continent, a new and promising

station has been recently commenced. It originated in the zeal of our colored brethren in Jamaica, who have thus shown their holy concern for the land of their fathers, and whose future contributions to sustain this mission, we have reason to believe, will be fully worthy of themselves. A church has been formed, with a Sunday school and bible class, the people have evinced their interest in the undertaking of the committee by liberal contributions, and our brethren have obtained land for a chapel and mission-house. Messrs. Merrick and six black brethren are about to join the mission.

We close with presenting, in tabular form, the particulars of our missionary stations at the present time.

SCHOOLS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,  
WITH THE NUMBER OF CHILDREN, 1841—2.

EAST INDIES.

	Superintendent.	Day and Boarding Schools.	Scholars.		
			Boys.	Girls.	Total.
<b>CALCUTTA.</b>					
Benevolent Institution . . .	W. W. Evans . .	2	265	123	388
Native, Christian ditto, or } Boys' Boarding School }	G. Pearce . . .	1	52		52
Ditto, for Girls . . . . .	Mr. & Mrs. Wenger	1		10	10
Native Institution . . . . .	G. Small . . . .	1	200		200
Narsingdarchok, 5 Schools . .	J. Wenger . . . .	5	180		180
Lakhyantipur . . . . .	G. Pearce . . . .	1	12		12
Khari . . . . .	Ditto . . . . .	1	12		12
Cutwa . . . . .	W. Carey . . . .	1		25	25
Birbhum . . . . .	J. Williamson . .	2	28	4	32
Ditto, Boarding . . . . .	Ditto . . . . .	2	5	4	9
Monghir . . . . .	J. Parsons . . . .	2	50		50
Ditto, Boarding . . . . .	Ditto . . . . .	1		7	7
Patna . . . . .	H. Beddy . . . .	1	35		35
Ditto, Boarding . . . . .				4	4
Allahabad . . . . .	L. Mackintosh . .	1	22		22
Delhi . . . . .	J. T. Thompson . .	1		10	10
Jessore . . . . .	J. Parry . . . . .	5	150	50	200
Barisal . . . . .	S. Bareiro . . . .	1		no returns	
Dacca . . . . .	W. Robinson . . .	1	35		35
Dinajpur . . . . .	H. Smylie . . . .	1		no returns	
Chittagong . . . . .	J. Johannes . . . .	1		no returns	
<b>CEYLON.</b>					
Colombo, &c. . . . .	Eben. Daniel . . .	27	937	248	1185
Kandy, &c. . . . .	Joseph Harris . . .	15	254	16	270
About 70 Teachers.	Total . . . . .	74	2237	501	2738

AFRICA.

	Superintendent.	No. of Schools.	No. of Scholars.
Fernando Po . . .	Thomas Sturgeon .	1	70
Graham's Town . .	George Aveline . .	2	150
		3	220

## WEST INDIES.

	Superintendent.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
<b>JAMAICA.—NORTH.</b>				
Lucea . . . . .	E. J. Francies . . .	2	133	320
Gurney's Mount . . . . .	E. Woolley . . .	2	127	165
Montego Bay . . . . .	Thomas Burchell . .	6	947	2015
Salter's Hill . . . . .	W. Dendy . . .	4	474	716
Bethsalem . . . . .	John May . . .	1	31	51
Falmouth . . . . .	William Knibb . .	4	723	1025
Waldensia . . . . .	J. E. Henderson . .	1	112	150
Rio Bueno . . . . .	P. H. Cornford . .	1	127	185
Stewart Town . . . . .	B. B. Dexter . . .	2	160	390
Brown's Town . . . . .	John Clark . . .	3	494	1223
Bethany . . . . .	J. H. Dutton . . .	2	277	888
St. Ann's Bay . . . . .	T. F. Abbott } . .	3	203	800
Port Maria . . . . .	J. Millard } . .	2		330
Belle Castle . . . . .	D. Day . . .	1	90	120
<b>SOUTH.</b>				
Kingston . . . . .	S. Oughton . . .	2	435	698
Ditto . . . . .	J. Tinson . . .	2	209	142
Spanish Town . . . . .	J. M. Phillippo . .	9	1261	1131
Vale Lionel . . . . .	J. Williams . . .	2	120	135
Old Harbor . . . . .	H. C. Taylor . . .	3	185	133
Jericho . . . . .	J. Merrick . . .	5	425	583
Savanna-la-Mar . . . . .	J. Hutchins . . .	3	225	231
<b>BAHAMAS.</b>				
Nassau . . . . .	H. Capern . . .	2	140	
Turk's Island . . . . .	W. Littlewood . .	1	60	
<b>HONDURAS.</b>				
Belize . . . . .	A. Henderson . . .	3	200	
		66	7158	11,431

## TOTAL NUMBER OF SCHOOLS.

	No. of Day Schools.	No. of Teach- ers.	No. of Sunday Schools.	No. of Day Scholars.	No. of Sunday Scholars.
India . . . . .	74	70	no return	2738	no return
Africa . . . . .	3			220	
West Indies . . . . .	66	80	60	7158	11,431
Total . . . . .	143	150	60	10,116	11,431

STATISTICS OF THE CHURCHES CONNECTED WITH THE BAPTIST  
MISSIONARY SOCIETY, 1841—2.

	No. of Stations.	No. of Mission- aries.	No. of Female Mission- aries.	No. of Native Preach.	No. of Members added in the year.	Total No. of Members.	No. of Inquirers.
<b>INDIA.</b>							
Calcutta, &c. . . . .	16	13	7	18	44	396	about
North India . . . . .	24	18	4	25	40	395	100
Asiatic Islands . . . . .	17	6	2	10	234	500	150
Africa . . . . .	5	4	2	1	about 25	155	90
<b>WEST INDIES.</b>							
Jamaica . . . . .	82	30	28		5000	32,810	18,737
Bahamas . . . . .	19	4	2	9	557	1176	500
Honduras . . . . .	5	1		7	44	132	
Total . . . . .	168	76	45	70	5944	35,564	19,577

## American Baptist Board of Foreign Missions.

### REPORT OF A DELEGATION TO DENMARK.

It is known to some of our readers that Prof. Horatio B. Hackett of Newton Theological Institution was some months since, being then in Germany, requested to visit our persecuted brethren in Denmark. This appointment was readily accepted by Prof. Hackett, and in the month of August, in company with Prof. Thomas J. Conant of Hamilton Institution, who had received a similar appointment from the American and Foreign Bible Society, he made a journey to Denmark as requested. On his return to this country he sought an early opportunity to report orally the result of his visit, which was found to be so full of interest, that the Board, having passed a vote of thanks to Prof. Hackett for the very able and satisfactory manner in which he had fulfilled his appointment, requested that so much of his report as was of general interest, might be reduced to writing, and published in the *Missionary Magazine*. Prof. Hackett has accordingly presented the following Report, addressed to the Foreign Secretary.

#### *Objects of the mission.*

The objects more especially proposed by this mission, as explained to us in your letter of instructions, were, that we should acquaint ourselves as fully as possible, with the condition and prospects of our brethren, convey to them an assurance of our constant remembrance, and deep sympathy in their trials, and adopt such measures as divine Providence should afford us, for interceding with the Danish government in their behalf, and endeavoring to procure a more indulgent and tolerant policy towards them. The results of our efforts for the accomplishment of these objects are briefly as follows.

#### *Arrival at Copenhagen, and proceedings for the past year.*

On our arrival at Copenhagen, Aug. 6, we found on application at the prison, that the two brothers Peter, and Adolph Mønster had been discharged a few weeks before, after a confinement of nearly six months, and the payment of a heavy fine, which all their goods were sold to enable them to pay. This, it will be recollected,

is their second imprisonment. After the visit of the delegation of our English brethren in September, a year since, they were kept in prison till the month of November, and were then set at liberty, after being fined and forbidden by the court to preach and administer the ordinances of the gospel, until the government should remove the restriction. In the month of January ensuing, the younger Mønster in compliance with a request from the country to the church at Copenhagen, that some properly qualified person should be sent thither to preach and administer the sacraments, went, and there preached and baptized. Information of this was brought to the magistrates, upon which he was seized, put into prison, and kept there for two months under circumstances of very rigorous confinement. At this time he received a letter from his wife at Copenhagen, stating that her health was rapidly declining, and that she probably could live but a short time. Mr. Mønster addressed then a petition to the Board of Chancery, asking that he might be removed to the city and imprisoned there with permission to visit his wife in her sickness. This the Board refused. Such a refusal, under the circumstances of the case appeared so unnecessary, that it called forth expressions of disapprobation in some of the public journals; and as the reality of the sickness of Mrs. M. had been denied, this led to an investigation which resulted in a command from the King to grant the desired permission. Mr. M. was accordingly transferred from the country to the prison at Copenhagen, and had liberty to visit his wife in her sickness, who languished for a short time under an incurable consumption and then died. Upon application to the Board of Chancery he was allowed, under certain conditions, to follow the remains of his wife to the tomb. Meanwhile it became known, that the elder Mønster had also baptized; he, therefore, was again apprehended and put into prison, to share the

confinement of his brother. The fine, in which they were amerced on their second liberation in July last, was twice as great as that in the first instance; and, as they could not leave their prison till it was paid, all their household furniture, with a very trifling exception, and which constituted their only property,\* was sold at auction to enable them to regain their personal freedom. Even then, as after this sale there was still a deficiency, they could not be discharged, till a benevolent individual, Mr. Spandet, to whose care they had been committed while in prison, offered himself as surety for the payment of the remainder. Others of the church have also been imprisoned and fined; and others still, heavily fined, who have not been imprisoned. Some of the latter have been allowed a limited term for the payment of their fine, at the expiration of which, if not paid, they must go to prison and there remain, upon a fare of bread and water, till the law is satisfied. This punishment has been in one case already inflicted.

*Present situation and number.*

Our brethren consequently are all now at liberty, but without any security for the future. They have been discharged without conditions, that is, left on the same footing with regard to the laws, under which they have hitherto suffered, as that on which they stood before their imprisonment. The public opinion has become so far favorable to them, that they can hold their religious assemblies for the present in peace; but they have no legal guaranty even for this privilege, and are subject at any moment to a repetition of the same oppressive treatment, which they have already experienced. The number of their members, it may be here stated, is now

\* Our last evening at Copenhagen we spent at the house of the elder Mr. Møenster, and discovered by accident during supper, that it was served to us on the door, which connected together his two rooms, and which had been taken down to serve the purpose of the table, sold at auction. We then learned, which had not been known to us at the time, that at the house of the other Møenster the evening before, they had been obliged to resort to the same expedient from the same necessity.

179—119 of whom belong to the church at Copenhagen, and the remainder to churches in the country.

*Interview with our brethren.*

Not finding our brethren at the prison, which had been so long their home, we proceeded immediately to the residence of their families.\* It is impossible to describe the reception which here awaited us. Although our arrival had been expected, it was at the moment sudden and unlooked for. It was evident that we had come with consolation to hearts which needed it and could feel it. Tears of joy bore witness to the emotions which filled their bosoms at such a demonstration of the interest of their American brethren respecting them. It was not our privilege to meet with them at their place of public worship: this would have been a violation of the laws of the country, which in our situation as foreigners would have given offence, and prejudiced the object of our visit: but we had other and numerous opportunities to see them, and proffer to them the sympathies and counsels, which their circumstances rendered so grateful to them.

*Interviews with officers of the government, and others.*

It was judged advisable on consultation with our brethren and other friends, that we should seek an interview with some of the more distinguished officers of the state and the church, and lay before them the design of our visit. His Majesty, the King, being absent from the capital, and from Denmark itself, we were prevented from seeing him. Among the gentlemen whom we visited were his Excellency Andrew S. Ørsted, King's Commissarius and member of the Privy Council, Dr. Mynster, the Right Rev. Bishop of Sealand, Dr. Tryde, Dean of the Diocese of Sealand, Dr. Clausen, Professor in the University of Copenhagen, and President of the Estates at Roeskilde, and various members of the Estates, which was then in session. It would lead to unnecessary repetition to

\* The elder Møenster we did not see; as through a misunderstanding of our arrangements he was at this time in Hamburg.

Being able to say, that we had not done this or come thither with that design, we were acquitted and permitted to take our leave. Our American Chargé d'Affaires having died a short time before our arrival, we were indebted to the secretary of the English Embassy at the court of Denmark, the Hon. Mr. Brown, for very important assistance in this case, which it becomes us gratefully to acknowledge.

#### *Future prospects.*

Although many of the laws in Denmark are so intolerant in their character, and the spirit of persecution, especially on the part of the clergy, is still so active and bitter, there is yet much to encourage the hope, that more liberal sentiments are there gaining strength, and that the final result of the conflict now going on, must be a triumph for the cause of christian toleration. The king and queen are considered as personally friendly to the cause of the Baptists. Many individuals in public stations—even some clergymen in the establishment—have declared in their favor, that is, so far as regards the question whether they should be tolerated or not; this is advocated in some of the public journals; pamphlets are written and published in their defence; and as before remarked, the popular feeling is beginning to be enlisted in their behalf. They may be destined, they probably are, to yet further trials and sufferings; but whether we consider the agencies here at work or the history of similar struggles elsewhere, we need not despair of their success. In the meanwhile, till this issue be attained, the position of our brethren here, and in Germany also, is full of the greatest moral interest; they are the representatives of a principle, most dear to the hearts of all true christians; they are sufferers for rights, in defence of which men have earned their strongest claims to the respect and veneration of mankind; and they ought assuredly, in their struggles, to receive the sympathy of all, under whatever name they are known, who wish well to the cause of christian truth and freedom.

#### *Departure from Copenhagen.*

On arriving at the wharf, from which we were to embark, we found that some twenty or twenty-five members of the church were already there to bid us adieu. The scene was truly affecting, and one which we can never forget. It seemed as if they could not let us go, or find words enough to express their gratitude to their American brethren for the interest which they had shown for them in sending us to them. Their last words were,—Greet our brethren in America for us and thank them for their kindness and ask them still to remember and pray for us. They continued on the shore, after we had embarked, exchanging signals with us, till the distance hid us from each other. The response of our own hearts was,—Farewell, dear brethren, for a while farewell. Oceans may roll between us for the rest of our days; but these past, and we found faithful at the coming of our Lord, we shall meet again on the shores of a blessed eternity, where no storms of persecution can reach you, where you shall enjoy forever the rest and peace of heaven.

#### *Letter to our Danish brethren.*

Accompanying this report is a copy of a letter, addressed by Prof. Conant and myself to our Danish brethren. As it would have exposed them to misrepresentation to have received from us a communication to be circulated among them in private, it was so prepared as to serve, in the probable event of its publication, as a formal avowal to the Danish public of our full fellowship with the Baptists of that country, and as an exhibition of the temper and conduct, which we hold ourselves bound by our principles at all times to maintain.

*Copenhagen, August 11, 1842.*

To the Pastors and Members of the Baptist Churches in Copenhagen, and other parts of the Kingdom of Denmark—Greeting:

DEAR BRETHREN IN CHRIST:

The undersigned, having been appointed on behalf of the Board of Managers of the Baptist General Convention for Foreign Missions, and also of the American

and Foreign Bible Society, in the United States of America, to visit Denmark, for the purpose of acquainting themselves with the circumstances and prospects of the Baptist Christians in this country, and conveying to them an assurance of the remembrance and sympathy of their brethren in America, have been brought, in the execution of this commission, by the good Providence of God, in safety to this place; and would now, since it is impossible for them to communicate with you all in person, avail themselves of the opportunity to address to you a few words by letter.

We need not assure you, that your brethren whom we are permitted to represent, have heard with sorrow of the sufferings and sacrifices, to which you have now been so repeatedly called, and that they have not failed to commend you earnestly to Him, whose wisdom and grace you, under such circumstances, so especially need. They pray without ceasing to God for you, that He would grant you all necessary support and favor, that He would send you a happy and speedy deliverance from your present trials, and that, while they continue, He would abundantly sustain you by the consolations of his presence and spirit, and enable you to glorify Him by the patience and meekness with which you suffer for his name. Thanks to Him, who remembers his covenant and people in every time of affliction, that you have already experienced so much of his unchangeable faithfulness and love. We rejoice in the evidence afforded us, that the trial of your faith and patience has not been in vain, that it has left you unshaken in your desire and purpose to do the will of God in all things, and that you can still cast yourselves without fear upon the promise, "My grace is sufficient for thee."

We feel, dear brethren, deeply the difficulties of your present situation, and know well, that they are no ordinary christian qualities which you have occasion to exercise. May He who has the treasures of wisdom and grace, impart them freely to you, supplying all your need, and making you perfect and unblamable to do his most holy

will. If it be true, as may possibly be the case, that the present restrictions upon your religious liberty arise in part from ignorance, in the minds of some, respecting the real principles of the christian denomination to which you belong, how deeply must you feel the necessity of a faithful exhibition of these principles in all the fruits of a consistent piety; and how much encouragement, in regard to a change of the oppressive measures to which you have been hitherto subjected, may you derive from such a persevering vindication of yourselves against those who thus ignorantly accuse you. And if there be any who reproach you wilfully, who speak evil of you as evil-doers, and persecute you without cause, ye know that so long as you have a good conscience and maintain a good conversation in Christ, you may hope to conciliate the minds even of such; and at all events, that you may appropriate to yourselves the consolation of those words of the Apostle, "If ye suffer for righteousness' sake, happy are ye; be not afraid of their terror, neither be troubled."

We find, as was to have been expected, that the eyes of many are upon you, who scrutinize rigidly your conduct, and judge of you by the severest principles. We are persuaded that you need not shrink from this scrutiny; but will continue to adorn, in all things, the doctrine of God our Savior, not only because this is required of you by your profession as the disciples of Christ, but on account of the pretext which any offence or even so much as the appearance of evil among you would furnish for persevering in the opposition to you, from which you have already suffered so long. Above all things, dear brethren, would we exhort you to continue to love one another with a pure mind, fervently; and to shun all those causes of alienation, by which infant christian communities have been so often disturbed and weakened. We do not allude to this, as if for the purpose of enforcing a duty; for you are not ignorant, that this love is one of the first fruits of our profession of the spirit of Christ; but rather to remind you, that it is in this affection and

Watertown Bap. ch., per Samuel Noyes,	100,00
Framingham Bap. ch. and soc., mon. con., per Rev. James Johnson,	12,00
South Yarmouth Bap. ch.	3,00
Boston, Bowdoin Square and Baldwin Place churches, united mon. con. for Sept., per Benjamin Smith,	20,58
do. Charles St. ch., mon. con. for Sept., per Moses Hadley,	8,67
do. Federal St. ch., mon. con. for Sept., per Chas. D. Gould,	4,11
do. Gould, Kendall & Lincoln, a portion of the profits from the sale of Rev. Mr. Malcom's 'Travels in Asia,'	221,00
do. Baptist Association, S. G. Shipley tr.,	
Newton Fem. Miss. Soc.	21,39
Woburn Bur. Bib. Soc., Lydia R. Hutchinson tr., for Burman translations,	17,00
West Dedham Bap. ch., per Rev. Mr. Daman,	7,29
Medway Bap. ch., per Rev. Mr. Phillips,	3,00
	48,68
Hancock Bap. ch. and soc.	5,00
Rowe do. do. do.	35,00
Heath do. do. do.	16,00
Charlemont do. do. do.	7,86
Shelburne Falls do. do. do.	211,75
Colerain, 1st do. do. do.	56,12
" Samuel Eddy	50,00
Ashfield Bap. ch. and soc.	27,89
Whately do. do. do.	5,75
Conway do. do. do.	36,37
Colerain, 2d do. do. do.	9,50
Buckland do. do. do.	4,50
Bernardston do. do. do.	3,55
Franklin Association	14,45
per Rev. J. B. Brown,	
Agent of the Board,	483,74
Sturbridge Association, L. Barrett tr.,	
Southbridge Bap. ch., mon. con.,	26,85
Webster Bap. church	35,00
do. do. do. and soc., per Rev. L. G. Leonard,	25,75
Wilbraham, two ladies	2,50
do., E. Bennett	,50
	90,60
West Wrentham Bap. Ladies' Sewing Circle, per Rev. J. C. Boomer,	10,00
	1223,75
<i>Rhode Island.</i>	
Providence, two boys of the age of 7 and 5, for the benefit of heathen children, it being the contents of their little "Savings Bank," which has been collecting for the last three years,	9,25
Rhode Island Bap. Convention, V. J. Bates tr.,	
Providence, 1st Bap. ch. and society, (part of subscription.)	379,38
do., Pine St. Sab. Sch. Miss. Soc., per James Boyce,	30,00

Warren Assoc., collected after sermon by Dr. Sharp, per N. Sweet,	30,00
do. Bap. ch. John Hail tr., 2 mon. cou.,	11,00
Miss Mary Ann Reed	5,00
	16,00
Pawtucket, 1st Bap. ch., James Olney tr., annual collection,	22,03
do., do. do., per W. Bates, mon. cou.,	34,27
	511,68
	520,93

*Connecticut.*

A gentleman, wife, and daughter, in cash,	15,00
A piece of plate, (since sold,)	15,00
	30,00
New London Assoc., collected after sermon by Dr. Pattison,	28,65
North Stonington, Rev. Levi Meek	5,00
	33,65
	63,65

*New York.*

Lebanon Spring Bap. ch. and soc., per Rev. Joseph B. Brown,	17,00
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*Virginia.*

Virginia Bap. For. Miss. Soc., Archibald Thomas tr., For schools in China under the direction of Mr. Shuck,	20,00
For general fund,	190,81
	210,81

*Georgia.*

Sunbury Fem. Miss. Soc.	75,39
do. Burman Tract Soc.	6,50
per Oliver Stevens,	
	81,89

*Kentucky.*

Louisville, Rev. F. A. Willard	30,00
do., Mrs. M. Willard	20,00
	50,00

*Florida.*

Florida Bap. For. Miss. Soc., Rev. James McDonald tr., per Rev. B. M. Hill,	
A. Mott	30,60
R. S. Mott	1,00
Colored people	,95
William Colson	,50
Matthew Mott	,50
Catharine Heriot	2,00
John Jones	4,88
Mary Roberts	,50
Hester Lowther	1,00
John Higginbotham	2,00
James McDonald	5,17
James Bleach	1,50
	50,00

*Legacy.*

Townsend, Mass., estate of Asa Baldwin, deceased, Levi Ball executor,	5,00
	2408,92

H. LINCOLN, Treasurer.



## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

DECEMBER, 1842.

NO. 12

## American Baptist Board of Foreign Missions.

## Barens.

## JOURNAL OF MR. ABBOTT.

In the April number of the Magazine we published extracts from the journal of Mr. Abbott, embracing a tour made in the month of January, 1841, among the Karens from Burmah proper, whom he met on the eastern frontier of Arracan, during which he baptized fifty-seven persons. We have just received additional intelligence from Mr. Abbott, from which we learn that the work of grace has continued among that people with great power.

On the 5th of January, 1842, Mr. Abbott left Sandoway with a view of visiting them again. He was absent thirty-one days and baptized 275 persons, most if not all of whom were the fruits of the ministry of native assistants. In addition to which, four were baptized a few days after his return, being persons who had failed to meet him as they had expected, and had followed him to his home;—making in all 279. The hopes of Mr. Abbott, expressed on a former occasion concerning these native assistants, seem to have been in a great measure realized. Speaking of them, in his journal of January, 1841, he says:—"I have endeavored to impress the truth upon their minds, that they are to lead the host of God in Burmah—that they must not lean upon missionaries, but upon God, and I am looking forward to the time when some of them will be deemed worthy of ordination, that they may fully discharge the duties and obligations of pastors. My meetings, intercourse, and parting, with these dear young men, have been most solemn and interesting. The prosperity and perpetuity of the kingdom of Christ in Burmah, is dependent, under God, on their fidelity and zeal."

Jan. 7, 1842. Arrived at Goa this evening. Five assistants from Burmah met me on the shore, accompanied by

some twenty men who have come over to "see the teacher" and "ask for baptism." Three of the men live on the Irrawaddy, north of Rangoon. Accounts from the Christians in Burmah are on the whole satisfactory. At and near Rangoon they are obliged to submit to annoyances from petty officers, but to no severe oppression. At Pantanau, and thence on their way to Bassein and along the frontiers, all is quiet, and the Christians are sending for me to come over and visit them.

8. Left Goa at daylight, and ran into the mouth of Magezzin river, and anchored at noon; and at 5 P. M. arrived at the christian village in a small boat. The first object that attracted my notice was the new chapel, just erected by the church, and dedicated to the service of God. It is one of the best buildings I have ever seen in the Karen jungle, and does honor to Myat Kyan, the pastor of the church under whose direction it was erected. A report was in circulation in Burmah, in reference to this chapel, that it is "a palace for the Karen king!"

Found assistants here from Burmah, waiting my arrival,—letters from the Maubee pastor, and from Rangoon; and a good many individuals who have come over to be baptized.

9. Sabbath. Preaching at 9 o'clock, A. M., and a covenant meeting of the church at 12, preparatory to the observance of the communion in the evening. At 4 P. M., assembled again for the examination of candidates for baptism. Just before sunset we assembled on the banks of the small stream near the chapel, hallowed in our affections by scenes which we have here formerly witnessed. I baptized twenty-four men from different villages in

Burmah, three of whom live on the Irrawaddy north of Rangoon.

In the evening, administered the Lord's supper to more than a hundred communicants. This has been one of those happy days—a day of ingathering—which abundantly compensate the missionary for months of anxiety and toil.

10. Left Magezzin this morning, and returned to my boat, which was anchored at the mouth of the river. Fifty men followed me to procure books. At evening they left me for their distant homes over the mountains.

11. Headache and fever during the night. I pray I may not be stopped in my labors now. God is my protector, and to him I commit my ways. Started again at sunrise, notwithstanding my indisposition, and walked two hours on the beach; and arrived at the mouth of Baume river, which must be a mile wide. Waited here for my boat, which was obliged to go a long distance out to sea, to get round a ledge of rocks and shoals. Ascended the river till noon, and arrived at a small christian village of some five families—a branch of the Baume church, several of whom were baptized last year. After evening worship, inquired into the standing of the church members.

12. A meeting again during the day to settle a case of difficulty between two brethren, which gave me an opportunity to instruct them on the subject of discipline.

13. Ascended the river till near noon, and stopped at the largest Karen village on the river, and the most central. A large house was converted into a chapel, where the people assembled. As I knew there were several applicants for baptism here, I lectured on the qualifications requisite for admission, marking also disqualifications. Thirty-one were received, and baptized according to apostolic precept and example.

14. This morning administered the communion to the church, which now numbers seventy-four members; one death having occurred during the past year, but no case of discipline. Mounge Bo is the assistant stationed here, but as he is going into a destitute region in Burmah, away towards the northern mountains, I have appointed Shway Bay to conduct services on the Sabbath, and exercise a general superintendence over the Christians, having reference to me at Sandoway.

15. Started again last evening, and during the night my boatmen rowed down to the mouth of the river. As soon as daylight, proceeded down the coast till 4 o'clock in the afternoon, and ran into a small bay and anchored. One hour's walk brought me to a Karen village called "Oug Kyeung." The Christians have here erected a small neat chapel, upon a little hill a short distance from the village, containing withal a pulpit,—a wonderful improvement for the Karen jungle, and rather in advance of the age.

16. Sabbath. The people fired a gun last evening, to notify those at a distance of my arrival,—consequently they came flocking together at an early hour, men, women, and children. The principal man of the village, and others with him, were baptized at Sandoway a year ago. After morning worship, several presented themselves as candidates for baptism. As there is no assistant stationed here, I was obliged to move cautiously in their examination, and none were admitted who had not borne a good character for several months. Assembled on the bank of a small stream, near the close of the day, when thirty-six publicly professed their faith in Christ by being buried with him in baptism.

In the evening, constituted them into a church, which now numbers thirty-nine members, who will be able to support their teacher, at least in part.

17. Continued down the coast until near evening, and ran in behind a small island, and stopped for the night at a Burman village called Kyoung-thah. Went on shore with a few tracts, but scarcely an individual would receive one. An old priest took a bound volume, but returned it again, fearing lest he in some way should commit himself by its reception.

18. Started as usual at daylight, and ran into a small bay in the afternoon, on the shore of which stands a small Karen village called "Sur-mah" (female elephant). The Christians have a small chapel erected in a beautiful grove, some twenty-five yards from the sea beach. Met them at evening worship; after which several came forward and applied for baptism. But as I intend to return here and spend the Sabbath, they were all willing to wait.

19. Walked on the shore till 9 o'clock, and waited for my boat to come round a rocky peninsula. Rowed all day as usual; arrived at a Karen village at evening, called "The buffa-

to's broken leg." Nearly all the people here are emigrants from Burmah, who have fled from persecution. They have erected a very convenient chapel, have a very worthy and efficient man for their teacher, (Tway Poh,) and here they may meet to worship God according to the dictates of their consciences, and "no one to molest or make afraid." Here, under the British dominion, they enjoy that most precious of all blessings, religious liberty—

"Ay, and freedom to worship God."

Every stranger here is not suspected as a spy, and though the voice of prayer and praise sound out joyfully and loud, there is no apprehension lest it awaken the jealousy of a cruel government.

20. The people assembled at an early hour this morning. After a season of prayer, I lectured those who were to come forward and ask for baptism. When I gave the opportunity, a large company presented themselves as candidates. They have been under the instruction of the assistant two years or more, and they are all well aware of the qualifications requisite in a candidate for baptism. I had also made particular and private inquiry of the assistant relative to the character of those who were wishing to be baptized. A few individuals, who would have come forward, were deterred by the assistant, as he was not perfectly satisfied of their fitness. Consequently all who did present themselves as candidates, were quite sure of being admitted.

After a short intermission, again assembled, and in addition to those who were admitted as candidates in the morning, several little girls, of 10 or 12 years of age, came out before the congregation, and asked to be baptized. On inquiring why they did not come forward in the morning, I was told they were afraid of being rejected,—that some of them went home weeping, and one little girl got a promise from her parents that they would ask for them. Another went to her parents weeping, and telling them "the teacher had not written her name in the big book among those who were to be baptized;" and inquired "why they did not tell the teacher she wanted to have her name written in the book?" Another told the assistant she might die before another year, unbaptized, and asked him to present her case to me. I inquired particularly of their parents, and of Tway Poh,

who is familiarly acquainted with them all, and on hearing his testimony to their good conduct for a year or more, and on questioning them individually, I became satisfied of the genuineness of their faith; and as all the baptized approved of their reception, they were admitted among the candidates received in the morning.

We then assembled beside a small river, and after singing and prayer, seventy-five converts publicly professed their faith in the Savior by being baptized into the name of the Father, Son, and Holy Ghost. These are precious, happy seasons. The time occupied in baptizing the whole, about an hour.

In the evening, organized a church, and gave them a lecture relative to the new relations they had entered into, particularly the obligations they are under to their pastor. Tway Poh is evidently a worthy man, and possesses the entire confidence of the people. He has spent several months in study with me at Sandoway, and I see not why he may not be ordained another season.

Married a couple after evening service.

21. Spent the day with the people. Preaching morning and evening. At 8 o'clock, after the morning service had closed, we sang the parting hymn:

"According to the will of God,  
Brethren, we must part."

The congregation then, one after the other, came and shook me by the hand. I retired to my boat to sleep, and ordered my boatmen to turn the prow towards Sandoway—distant at least ten days.

This is the most southern station in the province of Arracan—distant, as we travel in a small boat, about two days from Cape Negrais, and about the same distance from Bassein by land.

22. After I got into my boat last night, the boatmen pulled out into the open sea, but found the waves too high from the effects of a sea breeze through the day, so that we were obliged to return and take shelter under a rocky point. At what time they started I cannot say; at any rate, I found myself in sight of Surmah this morning at sunrise. So I concluded they had been rowing since midnight. At evening the few Karens here, assembled for worship, and several requested baptism. The assistant here, Dah Po, was baptized last year at San-

doway, and although a young man, and receiving no support from the mission, he still appears worthy and faithful. Inquired into the individual character of applicants for baptism.

23. Sabbath. Twenty candidates were examined and admitted to-day, and towards the close of the day were baptized in the open sea, in front of the chapel. Here is now a small church of *twenty-one* members; but as they are emigrants from Burmah, recently arrived, it is doubtful whether they will remain here or remove to some other Christian village.

In the evening, gave them instructions relative to the mutual duties and obligations of church members, and commended them to the great and good Shepherd of Israel.

27. After having been detained here three days by adverse winds, were enabled to put out into the open sea with safety. Arrived at Kyoung-thah towards noon, and here we remained till the sea breeze died away, some time during the night.

28. Set sail at midnight, and stopped at 11 o'clock this morning behind a large rock, on an uninhabited coast,—at least, for some 10 or 15 miles around a large bay, there is not the least appearance of a human dwelling. The wild elephant and the tiger are seldom disturbed here. Just before sunset walked on the shore. Returning to my boat, passing by a small thicket, heard the fearful growl and crashing footsteps of an elephant. I had two natives with me, who ran away of course; and not relishing the idea of being crushed under the feet of the huge creature, I ran too.

29. Started out at 10 o'clock, P. M., and reached the mouth of the Magezin river at noon. Saw a company of Karens on the shore, waiting with a small boat to take me up to the Karen village. At 5 P. M. arrived at the chapel, and found 150 men from Burmah, waiting my arrival. As I was detained at Sur-mah three days longer than I anticipated, they have been waiting that time, as when I was here last I agreed to be here again in thirteen days.

Immediately assembled for worship, and the large and beautiful chapel was filled with attentive listeners. Men gathered together from a distance of hundreds of miles. After a hymn of praise, I preached on the subject of repentance. As several of those who came from Burmah had hired a boat

on the Baumeé river, and agreed to return it to-night, they asked to be baptized immediately. I inquired of the assistant, who knew them, relative to their character, and being satisfied, baptized twenty forthwith, and they shook hands and departed.

30. Sabbath. After morning worship, sixty-nine were admitted as candidates for baptism. All these came over with the assistants, and were recommended by them. The assistants have such clear views, and the qualifications of a candidate for baptism are so distinctly marked, that seldom an unworthy character presents himself.

Among the applicants to-day were six women from Burmah, the first who have ever come over the mountains. Old mothers in Israel with their daughters, have come over those rugged mountains, through the wilderness, a journey of four days, on foot, to be baptized! What an exemplification of the constraining influence of the love of Christ!

Assembled again beside these baptismal waters after the afternoon service, and the sixty-nine admitted in the morning, were baptized.

After preaching in the evening, had a long conversation with the assistants on various points where they are in doubt, or have experienced difficulty. Among other matters, a letter was handed me which contained a request that Bléh Poh might be ordained. It was signed by several old men, and the request was concurred in and urged by all the assistants, which not only indicated his standing, but a good degree of the right kind of feeling among the assistants. However, Bléh Poh himself wished the subject might be dropped for the present, as he intends to study with me another season at least.

My confidence in the assistants is more and more confirmed. They are a faithful, laborious, successful, worthy set of men, and through *their* instrumentality the gospel is certainly triumphing in many parts of Burmah.

Several of them understand the Pgho dialect, and preach to that people. Others have a Pgho interpreter travelling with them. So that the truth is prevailing among the Pghos. They are calling for books, and for a man to teach them to read; for both of which I have written to Tavoy and Mergui, but can get neither. How many Pghos there are baptized, I cannot exactly say. There are, however,

more than *forty* Christian families among that people in Burmah. I have appointed an assistant among them, who was baptized to-day. Another man, baptized to-day, has agreed to come and study with me at Sandoway, if I will get a Pgho book. The prospects among that people are certainly cheering. I intend to study that dialect as soon as I can get a book.

31. Had a season of prayer this morning with the Christians,—gave them a short lecture, and a few words of parting admonition. We then separated, in companies of from half a dozen to twenty, and started for our distant homes. I came down to my boat at the mouth of the river, but the sea breeze had already “set in;” we, consequently, remain here till the breeze lulls during the night.

Feb. 5th. Sandoway. Arrived here in five days from Magezzin, by rowing from midnight to 10 or 11 o'clock in the morning, and “lying by” the rest of the day and evening. A very uncomfortable way of travelling to be sure; not quite as agreeable or speedy as the “car,” or “stage-coach,” or “steamboat.”

Bowed down before the family altar with my dear wife and infant children, and with gratitude and joy offered up to God an oblation of thanksgiving for all His rich goodness.

13. Baptized four, who came over from Burmah expecting to find me at Magezzin. As I had departed, and they had no idea of being thwarted, they followed me on to Sandoway, and arrived here some five days ago. They all gave very good satisfaction, on their examination, and Shway Meing bore testimony to their good character.

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#### ASSAM.

##### JOURNAL OF MR. BROWN.

Jan. 2, 1842. Preached a discourse in reference to the new year, from the parable of the barren fig-tree. Nearly all the European residents present. Went out in the afternoon with br. Barker and Montan, and had some interesting conversation with several groups of natives.

In the evening we commemorated the death of our Savior, and having one native convert with us, the exercises were conducted in Assamese. Had a refreshing season, and enjoyed, we trust, the presence of our Lord.

7. Heard of the failure of Messrs. Boyd and Co., the agents of the Board. This we fear will prove a severe stroke to the Board, especially if they had a large amount of funds in their hands. We have now no means of obtaining money to defray our expenses, and probably shall not have until fresh remittances arrive from home.

8. Were most agreeably surprised by a visit from Mr. Bonsall, an American, who has come out to engage in the tea cultivation. It was truly cheering to see the face of a fellow-countryman after so long a residence in this strange land.

17. Started with br. Barker and Montan on a tour for preaching and distributing tracts between this and Jôrhat. At evening reached Kalogaung on the Nandang river, where we were very hospitably entertained by the head-man of the village.

18. Reached the Janji river at evening. Have passed many villages to-day, at several of which we have stopped and conversed with the people. Felt too unwell to go out among the people this evening, but br. Barker and Montan went and conversed till a late hour.

19. Passed many large villages to-day, and spoke to several congregations, of thirty or forty each. In some instances the people came running across the rice fields for a long distance to meet us, hearing that we were distributing tracts. About noon we reached a village where br. Barker gave some tracts last year. They said they had read them and believed they were true. Have given about 100 tracts and books to-day. At evening came to a small village called Dekhia-khua, where we put up for the night under a small shed in a native's compound. After supper some of the coolies who brought our baggage came, and requested us to tell them the words of God. As soon as I commenced talking, the people of the house came out to listen. After I had concluded, Montan related his experience and gave an exhortation. After I had gone to bed I heard him reading and explaining the scriptures till a late hour.

20. Br. Barker left us to return to Sibsagor, and we proceeded on our way to Jôrhat, which we reached about noon. Here a number of people, mostly Mussulmans, came around us for books. At evening went out with Montan and fell in with a company of

Mussulmans. The principal speaker among them manifested considerable opposition, but the people listened attentively; and when I came away several young men inquired where I should be on the morrow, as they wished to hear me speak the same words again.

21. This morning one of the Mahometan padres came in, and had a long dispute with me respecting the authority of the koran. He talked so incessantly as to give me one little time to reply, and indeed I was hardly prepared to argue with him, knowing so little of the Mussulman tenets. After breakfast, walked out into the village, where I had a close dispute with another Mussulman, and had an opportunity of presenting the christian doctrines to a large number of by-standers.

This afternoon I had the privilege of bearing witness for Christ before the old raja and his attendants, and also his son—with each of whom I had an interview of about half an hour. The raja seemed at first to smile at the idea of the foreign padres coming to change his religion, and that of the country. He at length, however, appeared more interested, and made many minute inquiries respecting our doctrines, and regarding the two disciples who have embraced christianity.

The son, whom I called upon first, is a very interesting young man of twenty-five or thirty. He was very inquisitive respecting our theories of geography and astronomy, and urged me very hard to come and set up a school at Jôrhat. He is very anxious to learn English as well as the sciences. May the Lord give him light, and grace to forsake the religion of his fathers.

The raja and his son are the last remnant of the Ahom race of kings, who entered Assam about A. D. 1228. They are supposed to be lineal descendants of Indra, the king of heaven, and the raja is always addressed by the title of *Swarga Deo*, (Lord of Heaven.)

In the evening addressed about forty respectable Mussulmans in the bazar. Read and explained the parables in the twenty-fifth chapter of Matthew. All the people beseech me to come and teach a school here. They say there will be hundreds of scholars. The place is very populous, though shorn of its former splendor. I should think the population could not be less than 8000.

22. Went out to the Dôm village, a

short distance below this. Stopped under a tree and began to speak, when about 100 people gathered round and listened with good attention for about half an hour, after which Montan addressed them for a short time.

About noon br. Cutter arrived from Kosari hat. In the evening went into the bazar, where a large company gathered around me. One of the Mahometans was present who disputed with me the other day, and who now appeared satisfied and pleased, agreeing to nearly all I said. One old man said that Christ had foretold the coming of Mahomet, whom he called the *Paraclete*. This afforded me an opportunity of relating the account of the descent of the Paraclete upon the apostles at the day of Pentecost. They appeared to be satisfied with my explanation, and agreed that it must have meant the Holy Ghost. The idea of Mahomet's coming having been foretold by Christ seems to be nearly universal among the Mahometans. The greater portion of the Jôrhat population is Mahometan, and I have been surprised that they manifest no more hostility to christianity, but seem rather favorable than otherwise. What they most need is the whole New Testament, with parts of the Old, from which they might be convinced that Mahomet borrowed the greater portion of his system from the bible. At present their belief is that Mahomet could neither read nor write, and that he derived no assistance whatever from the bible.

23. Lord's day. Spent the day with br. Cutter and the native brethren in sowing the seed of the kingdom. Took a circuit through the villages lying around Jôrhat, within the distance of a mile. Gave away about fifty tracts and books, all we had remaining, having previously given about 100 since arriving here. At one place we met with several brahmins, who allowed the falsehood of their shasters, especially of the geographical part, to be exposed, without making any effort to defend them—in fact, the principal speaker declared his belief that what we said was true.

At evening again addressed a large congregation in the Dôm village. At no place have I ever seen people listen with more attention and solemnity.

25. Yesterday arrived at the Janji. Spent to-day in visiting the native villages with Montan, while br. Cutter went up to Gabharu Porbot, a new

station occupied by the Tea Company. Found many people on both sides of the river, who listened with attention. Met at one place a large collection of people who were engaged in a religious festival. They were mixing up bread, or rather dough, which was distributed unbaked, with plantains, &c., among the people. An old brahmin sat in the midst who had been reading the shasters. Such a congregation is called a *hobah*, consisting of all the people of a village who eat and worship together, i. e., of those who are in fellowship as members of a caste. Told them of the great *hobah*, when God shall gather all nations for judgment.

Afterwards entered into a blacksmith's shop in another village, where were several people, and amongst them a brahmin, looking on while the smiths were making an axe. I asked them if there could be any greater heat than that of the furnace upon which they were gazing? They said no, there could be no greater heat than that. I asked them if the fire into which the wicked would be cast, was not more intense? Oh yes! they exclaimed at once, this fire bore no comparison to that of hell. I asked if all sinners must not go there? To this they assented, and at the same time acknowledged that they were all sinners. I asked the brahmin if there was any remedy? He said yes, by worshipping, making pujas, and thinking upon God. He then went on, in a thundering tone of voice, as is their custom when preaching, to explain by what means men might obtain merit and escape hell. I asked him how they made pujas?

*Brahmin.* By offering ducks, &c., to the Deity.

*M.* And is the deity pleased with this?

*B.* Yes.

*M.* How so? Every thing is God's. The silver and the gold hid in the bowels of the earth are his, and he can make use of them whenever and however he pleases. Suppose I take your garment—tear it in two and give you back half, will you be pleased with the offering?

*B.* No.

*M.* Then how can it please God for you to take his goods, keep part of them yourself, and give the rest to him? Or what need has he of that which is already his own? But tell me, can guilt be removed without an atonement?

*B.* No.

*M.* And by what means can an atonement be made?

*B.* By worshipping and making offerings. If a man kill a cow,\* he must travel the country as a beggar for twelve years, and after that make a golden image and give to the priests. He must then make a great feast, and afterwards he will receive absolution.

*M.* But God has forbidden the making and worshipping of images.

*B.* No, he has commanded the worship of them.

*M.* In the *ancient* scriptures he has forbidden it.

*B.* But does not every body worship the images Gokhani (Durga?)

*M.* Your shasters, it is true, some of them, allow it, but others forbid it; accordingly some of you practice it, others disapprove of it; but in the *ancient* shasters of God it is prohibited as a great sin, and his wrath is upon all who practice it.

*B.* Yes it is true, some of our shasters say it is wrong, but others command it, and we all practice it.

*M.* Well, I will tell you about the great atonement provided by God. He was moved with pity at beholding the various nations of men attempting to make atonement for their own sins, but without being able, and so continuing to die and fall into hell; for all the atonement that men can make will never stand in the sight of God. It may pass for an atonement in the sight of men, but cannot be accepted at his bar. He has therefore made an atonement for us. He sent his Son into the world, the Holy Incarnation, whose name was Jesus Christ. He spent his life in works of mercy towards men, and at last died upon the cross in our stead, and his blood was spilt as a ransom for our sins. This is the atonement which has power to stand in the sight of God, and it is by this alone that our sins can be removed. After Christ died he was buried, and at the end of three days he rose again, gave his disciples command to proclaim to all nations the atonement he had made, and assured them that he would save every one who should trust in him; and then in their sight ascended into the heavens. This is the command by

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\*To the mind of a Hindu this idea naturally occurs whenever he speaks of sin—the killing of a cow being with him the *sin of sins*; and if this can be expiated, he has no doubt all other sins may.

which I have come into this country. Wherever this gospel has been preached, it has stood the test of examination and spread, while other religions have all faded away before it. This shaster is no fable, but the true words of God. As for your shasters, one prescribes to you a certain duty, the other tells you it is a sin; which proves them to be the work of man, for if God had given them they would all speak the same thing.

The old man at the anvil, who had been listening with the closest attention, appealed to the brahmin whether anything could be said against this, and whether it must not be the true religion? The brahmin, somewhat to my surprise, nodded assent.

I give this as a specimen of the manner in which the gospel is generally received by those among whom I have been. Another illustration may be given from a conversation which I had with another brahmin this forenoon, who travelled in company with our people yesterday from Jorhat. I commenced by asking,

You came along with this young man (Montan) from Jorhat yesterday, did you not?

B. Yes, I came with your men all the way, and stopped to help them catch the deer in the jungle.

M. Did the young man say anything about religion?

B. Oh yes, he told us abundance of new things.

M. What did he say?

B. He told us that Jesus Christ had made an atonement for sin—that the worship of Ram Krishnu and the rest of the Ten Avatars (Incarnations) was of no use,—that we must leave our old religion, for it would not save us.

M. What did you think of his talk?

B. Oh, I stick to the old shasters. I shall trust for salvation to Ram, and the rest of the Avatars.

By this time we had reached the yard in front of the house, where were a good many people who gathered round to listen to the conversation.

M. There are one or two things in your shasters that are false.

B. Yes, there *may* be one or two.

M. I am sure there are; I have read some parts of your shasters; they say the earth rests on the heads of elephants, do they not?

B. Yes, there are eight elephants that stand on eight heads of a great serpent, and these support the earth.

M. Well, people have been all over

the earth in the foreign ships, and examined it on every side, and the heads of these great elephants have nowhere been found.

B. You do not mean to say they have gone to the end of the world?

M. Yes, they have been all over it.

B. Have they actually crossed the great ocean, and found the other side?

M. Yes, I came from the other side of the earth. My country is directly under our feet.

B. What! do you mean to say you have come up from the under side? Pray, how did you get here?

M. We sailed directly round on the surface, just as a fly would creep round an orange.

B. Is it possible that people live on the under side?

M. Yes, it is night there when it is day here. Perhaps you will wonder why the people don't fall off from the other side?

B. Yes, to be sure!

M. Did you ever see a magnet, which draws a needle so that it adheres to it?

B. Yes, I have seen it.

M. There is something like this in the middle of the earth, which draws all bodies towards the centre, so that they do not fall off from it, either up or down, on whatsoever side of it they may be.

B. This is very extraordinary. Are these things contained in your shasters?

M. No, our shasters do not contain geography and other sciences found out by human wisdom—they contain nothing but the words of God, which relate only to religion. This that I have told you of the earth is what men have seen and know, and what you may learn by studying. You will find all the scholars at Gowahati know about these things.

B. But how does it happen that these things are not mentioned in our shasters?

M. Because they were not known when the shasters were written, nor did any body at that time suppose there could be a country on the under side of the world. The pandits made their geography according to the best of their judgment, and now their words have turned out false. If God were the author of the shasters he would not have allowed any mistakes, for he created the world, and knows all about it. It is only a few years since a wise man by the name of Columbus, fancied



there might be a country on the other side of the globe, and although he was for a long time ridiculed, he at length succeeded in obtaining several ships with which he made the discovery, and now the people of various nations on this continent have gone over and formed a great country there.

I have had many discussions with the brahmins of the same import, and I am inclined to think that very many among them secretly believe that the geographical part of their religion must fall. The religious part must of course fall with it.

26. Br. Cutter having returned, we left the Janji this morning and reached home a little after noon. Made no stop except at a village of Doms on the Namdang, near the stone bridge, where we found a large collection of people.

27. Went out with br. Cutter to the Disang river. Passed through several very fine villages and extensive rice fields, and gave away a few tracts.

Received a letter from our excellent friend Mr. Bruce, who offers to supply us with what money we need, without interest, until we can get remittances from home. This is truly an assistance in time of need, and will relieve us from all embarrassment till other arrangements can be made.

30. Lord's day. Went out with the brethren into the villages on the Gorgaun road. Found several groups of people, who listened with much apparent interest.

Feb. 6. Went into the bazar and entered into a tailor's shop, where I had a dispute with some Mussulmans. They manifested some opposition at first, but one of the better informed Mussulmans coming in, who was disposed to be reasonable in his arguments, the discussion ended very satisfactorily, and I hope some truth found its way to their minds.

9. Resumed the translation of Acts, which has been interrupted for some time. Have now reached the 12th chapter. Find it much harder to translate than the gospels, owing principally to the difficulty of constructing the complex sentences, which are of so frequent occurrence in Acts.

20. After conversing a while in the bazar, went down to the river's bank, where some houses are being erected for the Auniati Gosain, the spiritual lord of this part of Assam, who is coming, it is said, with a large retinue, and is to remain here for some time.

His influence over the people is very great. Found here a respectable baboo, and a large number of the Gosain's people, who listened with some interest, though evidently much opposed to the truth.

March 13. Went into the bazar, where I found the people building a *nam-ghor*, or meeting-house. Inquired of them what virtue there could be in breaking the Sabbath to build a meeting house. A number of people gathered round and listened with apparent interest, while I explained the institution of the Sabbath. None of them attempted to dispute.

20. Spent the afternoon in the zayat, where I had a long dispute with several Assamese on the Hindu doctrine of fate. They all believed that God has written the fate of every man upon his forehead—that if he is a thief or murderer, it is in consequence of the Deity having so ordained. Endeavored to show them that on this plan there could be no such thing as sin, or if so, that the guilt belonged to God and not to man;—and that consequently the shasters which contained such doctrines, could not have been given by a holy God. One or two professed themselves satisfied that their doctrine was false. About sundown went into the bazar, where a large number gathered around me. Pursued the subject commenced in the zayat, after which I had a dispute with the head-man on geography. Soon after, a well dressed baboo came up and entered into the discussion, who appeared to understand the European system of geography as well as his own. He labored for some time to reconcile the two systems, but not succeeding, he at length said that the Hindu system was not made for the learned, but only for the common people—the learned of course knew better. At this frank confession the people raised a shout of laughter, and the baboo walked off, appearing to enjoy the merriment as well as any of them.

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#### Siam.

LETTER FROM MR. JONES, DATED BANGKOK, APRIL 19, 1842.

*Publication and translation of the scriptures and tracts.*

By this opportunity I send a few copies of "Daniel," the 3d edition. The 2d edition was a mere reprint of the 1st, with the correction of a few

## CONDITION OF A NEW SETTLER.

In our last, we gave a brief obituary of the Rev. Jesse L. Holman. Mr. Holman removed to Indiana in 1811, when the country was yet a wilderness. The place of his residence was in Dearborn county, on a romantic bluff on the banks of the Ohio, which he named *Verdestau*. The following sketch of his reception at his new home, subsequently drawn by himself, is but a just representation of what many a new settler and many a missionary has experienced, but which few have ever attempted to describe.

"I sent my household furniture, a very small stock, by water, in time for it to reach *Verdestau* before my arrival. The weather had been remarkably fine for several days, and on Monday evening, when we crossed the river into Indiana, there seemed to be a fair prospect of its continuance; but about the time we started on Tuesday morning, it commenced snowing, and the snow continued to fall all day. My wife's health was still delicate, and her babe but two months old, yet we persevered in our journey. In fact, there was little prospect of our doing better, as there were very few families living on the road, and not much promise of accommodation in any of them. When we reached our cabin, we were cold, hungry, and fatigued; and what a prospect was presented! The eye of civilized woman scarcely ever looked upon a more lonely, dreary, desolate habitation. The men who had charge of my furniture had not arrived; no mark of human feet—no, nor the feet of any animal, had disturbed the smooth surface of the snow. All was as still—as uniform—as unbroken, as if no living thing had ever been there, or had long since departed. The inside of the hut was as chilling and as cheerless as the prospect without. The snow had drifted through the crevices in the roof, and down the open chimney, and covered the floor, and in some places was as deep as it was without. There was no fire, and it was more than a mile, and down the long river hill, to the nearest dwelling, and night was setting in. And there we were—myself weary—my wife sinking with exhaustion, chilled, and shivering with cold—our sweet, tender infant—it was no time for thought, but for action. Not that we don't think in such emergencies; but thoughts rush in such rapid succession that scarcely a moment is employed in thinking. I had a small feather-bed and some blankets, which I had used while preparing my habitation. I scraped the snow from a part of the floor, and there laid the bed, and folded my wife and her babe in the blankets, then laid

them on the bed and wrapped it over them—cheered and encouraged the dear woman with the assurance that she should have all the comforts it was in my power to give—gave her lips and her heart all the warmth my kisses could impart—then secured my horses and sought the nearest habitation. There are very few can outrun me when I put forth my utmost speed, and never had I such a motive for speed before. I had run when I thought the Indian's tomahawk just behind me—I had run from the fangs of the early bear and the ferocious wolf—but I never before ran to prevent my wife and my child from perishing with cold. Seldom, if ever, was such a distance traversed by man in so short a time. The strides I made in descending the hill could afterwards be seen in the snow, and they were prodigious; but I could have run no further. I instantly despatched two men, inspired with something of the energy with which I was nerved. I had to pause and breathe a few minutes myself, but my wife and child were too dear to let me linger while I was able to move. I returned, however, much slower than I came. My two neighbors, with a zeal and diligence for which I shall always feel grateful, had built up a large, blazing fire, and swept the snow from the floor, and my wife with a bright countenance was soon seated before the fire, on one of the few stools which were my only seats. Our neighbors having rendered us all the assistance we needed, returned home. I had a coffee-pot and some tin cups, in which we made and drank our tea, not the most palatable to refined tea-drinkers; but we were thankful for it—after which I read a chapter in the bible, and we, for the first time in our lives, as a worshipping family, knelt down together and gave thanks to God for the mercies we had enjoyed, and committed ourselves to his paternal care. There is not much of this world's goods that are absolutely necessary to happiness, and we lay down that night on our very humble couch with feelings as cheerful as we had ever enjoyed when surrounded with all the comforts, the luxuries, and the splendors of life. So it was with me, and so I believe it was with my wife. She was far less accustomed to privations than I was; but she always said, and I believe she said truly, that she could be happy with me in any situation. But she was now, and for a long time, put severely to the test.

"Our furniture did not arrive: we looked for it day after day, but it came not: we were suffering for the want of it; and our neighbors were too few, too far distant, and too destitute themselves

to lend us any, and there was none to be purchased. I borrowed a single chair, and one or two trifling articles, and with these we lived for about a week. I was compelled to go out several times among the neighbors, in order to procure the means of subsistence, and we had few nearer than three or four miles. On these occasions Betsey was left alone with her infant in a solitary wild, where no other human beings were to be seen, and she knew not where any were to be found, in case she needed assistance or protection. Transported thus at once from a populous region, swarming with inhabitants, from the border of a highway, along which a stream of passengers was incessantly flowing, to an unpeopled wilderness, which the retiring savages had recently given up to the wild beasts and a few backwoods Americans, her imagination had full room for dreary pictures and dark apprehensions. Every thing tended to invite gloom and foreboding. My presence insured protection; my smile lightened the solitary scenery; but in my absence, all was startling loneliness."

#### AUTO-BIOGRAPHY OF DANIEL, A HINDOO CONVERT.

The following auto-biography was communicated by the Rev. E. Lewis, missionary of the London Society at Coimbatoor.

##### *His parentage, and early attachment to heathenism.*

The glorious God, who rules all things in heaven and in earth, and who guides the affairs of individuals as well as of whole nations, ordained in his mysterious providence that I should be born in a heathen land. Like the great majority of my countrymen, I attended to the rules and ceremonies of the Hindoo religion, without ever once inquiring whether my religious performances were either acceptable to God, or consonant with the common sense of mankind. I was always taught to cherish the memory of my forefathers with the greatest veneration, and the simple fact that their religion was also mine, sufficiently proved to my mind that I was doing right; as, alas! it still does to my poor mother and the rest of my relatives.

I never thought any thing about the evil nature of heathenism and idolatry before I heard of the religion of Jesus Christ. But when I was informed that a teacher of religion had come from England, teaching the people that the idols which I and my countrymen worshipped were nothing more than things made of stone, copper, brass, and the like materials; that the worshipping of them

was a sin which would prevent our entrance into heaven, I exclaimed, "Oh, what is that? does he speak so of our gods? is it true what he says?" Whilst I thought thus, I became desirous of being made acquainted with christianity.

##### *First comparison of Hindooism and Christianity.*

As soon as I acquired a little insight into the nature of the Christian religion, I thought within myself, "Well, if this be true, mine is a false religion—a mixture of truth and error; a religion which has been fabricated by the perverse understanding of men: the things contained in it do not comport with the character of a holy God; the histories of our gods, as recorded in it, are disgusting even to be heard. Such a religion, therefore, must certainly lead to destruction." Moreover, I was afraid that if I continued in it, and walked after the example of these false gods, I should, in the first place, be punished in the present world, even as Braham was, who, for his lustful desires, was cursed with the loss of one of his heads; as Vishnu, who, for his great sin, was doomed to be deprived of his reason; and as Siva, who, for his sin of murder, was subjected to the curse of becoming a fool and a vagabond on earth; and worse than all this, that I should hereafter be exposed to the wrath of a holy and just God, and cast into hell, there to remain for ever.

##### *Convictions resisted and overcome.*

I thought with pity on myself and others, that it was doubtless through ignorance that our forefathers continued in heathenism, and brought up their children in it with the impression that it was the true religion. I thought, moreover, that Christianity must be the true religion, and that the salvation of the soul must be through Jesus Christ, who knew no sin. But then the thought struck me, that if I desired to follow such a religion, and really did so, my mother, brothers, relatives, companions, and countrymen, would view me with a burning jealousy and utter detestation; yet I was partly convinced, that if I did not yield myself to God, through Christ the Savior, I should be cast into the lake burning with fire, there to endure endless torments. Still I continued in abominable heathenism, and was confirmed in it in the following manner. Some of my townsmen put to me very perplexing questions; the sophistry of which I was, at that time, unable to detect and refute. Thus, after my former convictions of the evil of idolatry, and my partial relinquishment of it, I again returned to its foul delusions.

*Miscellany:—Auto-Biography of Dames, —*

*Confirmed hostility to the truth.*

My friends, still fearing that I might become a Christian, if I continued at Coimbatore, sent me to Madras, where I was placed under the tuition of the college moonshiee,\* who instructed me in various hindoo books relating to idolatry, by means of which I furnished my mind with many arguments against the Christian religion, and returned to Coimbatore with a high testimonial to my character from the celebrated moonshiee.

After my return to Coimbatore, I firmly believed that Christianity was altogether false, that I could not enter heaven if I embraced it; and I prided myself on possessing sufficient skill to prove that my religion was true, and to confute the arguments of any one who adhered to any religion opposed to the one I held.

*Conviction revived, but indecision continued.*

In Divine Providence, the Rev. E. Lewis came to this place, and employed me as a Tamil moonshiee. Whilst engaged in instructing him, I was in the habit of bringing forward many objections to the religion of Christ; but I was quickly put to shame and silence by the answers which he returned to each of my objections; and I became convinced that all my disputes were vain. After this I gave myself up to thought and meditation, and during the few months I was considering the superiority of Christianity, and the inferiority of heathenism, my mind was in a state of extreme perplexity, sadness and disquietude.

At this period a gentleman put into my hand a book called the Pilgrim's Progress, which I read. Partly by reading this book, and partly by the remembrance of all the labor which had been expended on me at Coimbatore, I began to feel that the Christian religion was the only true religion, and that Christ was the only sinless Savior. My mind was in a most distressing and miserable state. My confidence in Jesus was shaken, whilst my faith in Jesus Christ was very weak. Vishnu pulled me by the one hand, and Christ by the other; and not knowing whom to worship, Vishnu and Christ, I went out to the river side, sat down, and wept. To rid myself of so much misery, I was nearly on the point of putting an end to my life; but then I thought that to do so would be a sin.

*Conversion to Christ.*

I then went to the house of the Rev. Mr. Lewis, and wishing him to think me

\* Hindoo instructor.

still a heathen, I put Vishnu's name on my forehead. Mr. Lewis received me kindly, spoke to me for a long time on the subject of religion, and exhorted me to trust in God through Jesus Christ, and then my expectations would never be disappointed. A few days after this, I felt it impossible to continue a heathen any longer, and determined, whatever might be the consequence, to make a profession of Christianity.

In March, 1841, I was enabled to renounce idolatry, and felt a strong desire to deliver up my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my sins, told him the state of my mind, and inquired what I should read, or what I should do, to obtain comfort. He took me immediately into a private room, interceded with God through Jesus Christ on my behalf, and advised me to read the gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness: by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified, it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and rejoices more and more in prayer to God through Jesus Christ. I read the scriptures with great thirst, which, to my exceeding joy, I find is daily increased in proportion as it is supplied with the good things of the gospel.

*Endurance of obloquy for the gospel's sake.*

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that I could not act thus without sufficient reason, and if the Christian religion were not true, I should not have embraced it. They console themselves for the loss sustained by their cause of idolatry in my departure from ranks, by saying, that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I determined to continue a Christian, to do so inwardly, but outwardly to be a heathen.

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I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I found by experience the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and hundreds more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with little encouragement; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have united to drive me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon

her, and upon the people of her caste; and I in return weep and pray for her.

#### *Public profession of Christ.*

On the 21st of November, 1841, I was baptized by Mr. Lewis, who had labored most to effect my conversion to God. And I humbly trust, that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending missionaries to India, than that idolatry should send the souls of the Hindoos to hell.

## American Baptist Board of Foreign Missions.

### MEETING AT WORCESTER.

In consideration of the low state of the missionary feeling in our churches, the Acting Board called a public meeting of the friends of missions, to be held at Worcester on the 2d and 3d ult., which was numerously attended, both by ministers and laymen, from each of the New England States, to which the call was confined.

The meeting was delightfully harmonious, and gave decided evidence of a return to a better state of feeling. There were few present, we presume, whose minds were not deeply impressed with a conviction that they had felt far too little upon the great subject of evangelizing the world.

The meeting was deeply religious, and a considerable portion of the time was spent in prayer. The Treasurer gave an account of the present state of the finances of the Board, from which it appeared, that from \$35,000 to \$40,000 would be needed by the first of April next, to enable the Board to meet its engagements for the current year. Valuable papers were read by each of the Secretaries, touching their respective departments. Reports were also presented and read by the several Committees appointed on the occasion, which elicited many cordial and fervid remarks from members of the conference. A missionary sermon was preached on the evening of the first day by the Rev. Baron Stow. A pretty full abstract of the paper presented by the Foreign Secretary, will be found below.

A number of letters were also read from absent brethren, who felt a cordial interest in the object of the meeting, but who could not attend. These added not a little to the interest of the occasion.

The following from a private brother, who has a numerous family depending upon his daily industry for their support, will furnish a lesson of instruction, we think, to most who may read it.

“When I read your Circular, my heart was filled with joy, for although I had not heard a word of the intended meeting, I had been hoping and praying for some time past, that something might be done to arouse the people of God to a deep and heartfelt sense of the obligation that rests upon them to send the Bread of Life to a perishing world; and when I had twice read it over carefully, my heart exclaimed, ‘Lord Jesus, be in their midst!’ I considered myself cordially invited to attend the meeting, and said, I will devote the 2d and 3d days of November to the cause of missions, and go to Worcester. But, upon reflection, I thought it would do no good to the missionary cause for me to attend; whereas if I staid at home, and labored and prayed, it might be of some little service. I, therefore, intend, if the Lord permit, to spend the first day of the meeting in prayer for the blessing of God to descend and rest upon those who shall assemble, and the second day to labor with my hands. I, therefore, enclose to you five dollars; three dollars and fifty cents, I

suppose, it would cost to go and return from Worcester, and one dollar and fifty cents for one day's labor.

"And now, dear brother, I wish I had a thousand dollars to send you for this good cause, but I know that riches take away the heart, and, perhaps, if I had a thousand dollars, I should not have a heart to devote it to the Lord. I think, therefore, it is best as it is. But the hearts of all men are in the hands of the Lord, and he can turn them as the rivers of water. How earnestly ought we, therefore, to pray for those who have abundance of this world's goods, that the Lord would take away the heart of stone, and give them a heart of flesh, that they may feel for the wants and woes of a world perishing in sin.

I feel that I have not done so much for the foreign missionary cause, in time past, as I ought to have done, although I have felt an interest in it, ever since I had a hope in the Savior; and for the last twenty years have generally given about five dollars a year. This year I doubled my subscription, but I feel that that is not enough; and as one object of the meeting, I suppose, will be to obtain pledges for more enlarged effort, I purpose (if the Lord will,) to give, hereafter, fifty cents per week to the foreign mission cause, commencing on the first day of November, and paying a year's subscription when the year has half expired. Is it meet for the people of God at such a time as this to sit still, and to say, my Lord delayeth his coming? No, but rather let us feel that we, and all that we have, are the Lord's, and that he will shortly say to every one of us, 'Give an account of thy stewardship, for thou mayest be no longer steward.'"

#### DEFICIENCY IN MISSIONARY ZEAL.

*The several missionary fields occupied by the Baptists described, with a comparative view of the number of laborers sent to each from New England and elsewhere during the last thirty years.*

The missions of the Board in Asia are to Burmah Proper, Tenasserim, Arracan, Assam, the Telogoos, Siam and China; embracing a population of 350,000,000.

To the first three of these, constituting formerly what was called the Burman empire, and embracing a population of, at least, 5,000,000 of souls, the attention of American Baptists was directed nearly thirty years ago. Mr. Judson arrived in Burmah in 1813, and in the following year he was adopted by the Baptist General Convention as their missionary. From that period to the present, the Burmans

and Karens have been our neighbors. A short interval excepted, nothing has interfered with the direct transmission of any amount of supplies in men or money from this land to the Burman coasts; and within the empire itself, including Tenasserim and Arracan, scope has been given for the application, to the fullest extent, of whatever missionary force we might have been disposed to employ. We have been distinctly apprized of these facts. We have known the ignorance, idolatry, and degradation of the Burman people; their number, and their dependence on American Baptists for the communication of the gospel; and the facilities for imparting the gospel to them. And at a very early day, both by implication and avowedly, we assumed the responsibility of this ministration.

This responsibility has not been worthily sustained. Something, it is true, has been accomplished. The entire word of God has been translated and published in the Burman language, with numerous religious tracts both in Burman and Karen; the Karen dialects have been reduced to a written form; the New Testament translated and in part published in the Sgau, and parts of the same in Pgho Karen, and in the Peguan language; schools have been established, and multitudes taught in the Scriptures; the gospel has been preached, thousands of the heathen converted, churches organized, and native teachers and preachers raised up; the missionaries have toiled to the utmost of their strength; and have filled their bosoms with sheaves. But the harvest has not been fully gathered in. The work was immeasurably too large for the number of laborers in the field: their importunate appeals for help were suffered to pass unheeded, except, that at distant intervals, a solitary individual was here and there sent to supply the place of the dead: and to this present hour, the number of laborers is utterly inadequate to the need.

*Meanwhile, an entire generation of Burmans and Karens, amounting to 5,000,000, have gone to their last awards, without God and without hope in the only Savior of lost men.*

The number of missionaries from New England, exclusively of female and other assistant missionaries, sent to the Burman empire, has been exceedingly small. Mr. Judson had been laboring four years in Burmah, when New England sent its first reinforcement, Messrs Colman and Wheelock, in 1817. These died; and the next solitary helper was sent in 1825,—Mr. Boardman, after a delay of eight years. During the next seven years we sent three missionary preachers, Mr. Mason and Mr. Jones in 1830, and Mr. Brown in 1832,

with two printers, Messrs. Cutter and Hancock; and within the last ten years we have sent five preachers, Messrs. Vinton, Ingalls, Haswell, Hall and Brayton, and one machinist, Mr. Chandler. The whole number of preachers sent by New England to Burmah during the last generation is twelve, or an average of one for every two and a half years. Four of these have died, and two have been employed in opening other missions. The whole number of preachers from New England now laboring among the Burmans and Karens, including Mr. Judson, is six, or one preacher to 840,000 souls: the net results, in this department, of the efforts of New England Baptists for a period of thirty years, to evangelize the Burman empire.

Perhaps it will be thought that this paucity of laborers in Burmah has been owing to a disproportionate multiplication of missionaries to other pagan countries. On the contrary, while so little has been accomplished for the Burman empire, for others we have done less. Mr. Jones commenced the mission to Siam in 1833, and during the nine years of its existence has been laboriously employed, in translating the New Testament into Siamese, in the preparation and distribution of religious tracts, and in preaching the gospel and other appropriate duties; administering, so far as one individual might, to the spiritual necessities of 2,000,000 of people. But with the exception of a missionary printer and a few female assistants, Mr. Jones has no helper for the Siamese. Of preachers, New England has sent to his support not one. The Chinese department of the mission was commenced in 1835, in a dialect spoken by 150,000 in Siam. For these 150,000 New England sent one preacher, Mr. Goddard, in 1838. And Mr. Goddard is now laboring alone.

The mission to Assam was commenced by Messrs. Brown and Cutter in 1835—6. The Assamese part of the population numbers 700,000, and there is probably an equal number within the territory, who speak other dialects; making a total of nearly 1,500,000; a territory and population twice as great as in this Commonwealth. The missionaries have reduced some of the dialects to writing, and translated portions of the scriptures and tracts into Assamese and other languages. They have earnestly requested a reinforcement of twelve missionaries; New England sent them one preacher, Mr. Barker, in 1839.

To the Telooquo Mission, established in 1836, among a people of 8 to 10,000,000, no missionary has been sent from New England. And to China, with its population of more than 300,000,000, none.

The proportion of preachers sent to other continents is essentially the same. The West African Mission was originated in 1819. Mr. Holton was sent from New England in 1825, Mr. Skinner in 1830, Mr. Crocker in 1835, Mr. Clarke in 1837, and Mr. Constantine in 1840; making an average of one preacher for every four years, for a heathen population of 120,000.

Missions to the Indians commenced in 1817. New England has furnished, in the course of twenty five years, five missionary preachers, towards the supply of these 100,000 heathen; two only of whom, Messrs. Pratt and F. Barker, are now laboring in the field.

To the European Missions, commenced in 1832, New England has also sent three missionaries; of whom one, Mr. Willard, still continues in the service. Since the organization of the General Convention, the entire number sent to all the missions, from the New England States, including also Mr. Judson, has been but twenty eight, scarcely one preacher a year: more than half of whom, during this long period, have been removed by death or other sufficient cause. Of these twenty eight, Massachusetts has furnished ten, Vermont seven, Connecticut five, Maine three, New Hampshire one, and Rhode Island one. During the last two years the number of missionary preachers from all New England has been not one.

It cannot be urged that the fewness of missionary preachers from New England has arisen from the fact that an adequate supply has been furnished from other parts of our confederacy.

The Baptists of these United States, exclusive of New England, furnished for the conversion of the heathen, during the fifteen years next succeeding the organization of the Convention, thirteen preachers for the Indians, four for West Africa, and three, including one printer, for Asia. Of these twenty, there only remained in the beginning of 1830, by reason of death or otherwise, one preacher in Asia, none in West Africa, and four among the Indians; total, for all the missions, five. During the last thirteen years, the supply has been greater and the removals fewer; but in 1836 the whole number of preachers connected with all the missions, including those from New England, was only thirty six, and in 1842 but forty five. Of these forty five preachers, twelve were among the Indian tribes, three in Europe, three in West Africa, and twenty eight for the 350,000,000 connected with our missions in Asia.

Nor has this deficiency of preachers in the foreign service, from Baptist churches,

been compensated by a superabundant supply from other christian denominations. Apart from those countries for whose christianization we labor in common with other evangelical Christians, the nations and tribes whom Divine Providence has presented to the special regard of American Baptists, and who have depended and are depending almost exclusively on us for the knowledge of the only Savior of men, embrace a population of at least 15,000,000 of souls. The Burmans and Karens and other tribes of Burmah and Arracan, the Assamese and others of Assam, the Tellogoos in Southern India, and the Bassas, in West Africa, have been consigned to our sympathies and charities as if by the general consent of Christendom; scarcely a solitary laborer of any other christian denomination participating with us in the ministry of the gospel to these nations. Are these 15,000,000 supplied by ten preachers? or, if we include all that are now laboring for their salvation from all the churches of our country, are they adequately supplied by twenty three preachers? Do the Baptists of New England find sufficient justification for sending but ten preachers to these millions, in the discovery that with the aid of other parts of our country the average of supply has been raised to one preacher for 650,000 souls?

How then shall we account for this paucity of laborers for the missionary service? Is it because new developments have been made of the nature of the missionary work? Have the representations of the ignorance, debasement, wickedness and misery of the heathen been found to be overdrawn? Has it proved to be impracticable at any point to obtain admission, and a hearing of the word? Have the languages of the heathen defied analysis and acquisition? Or have the deprivations and hardships of missionary life transcended the apprehensions of those who have embarked in it; and are they esteemed too costly a price for the ends that have been attained? Have the features of the enterprise become repulsive, because more nearly brought to view, and more distinctly discerned?

The facts are far otherwise. What was matter of faith or of inference, is now the record of eye-witnesses. Missionaries have gone into the midst of the heathen; have seen them on the highways, and in their fields, and in their workshops; have entered their houses and their temples; have attended their feasts and processions, their revelries and their idol-worship; and have handled their gods of wood and stone. They have seen the unutterable corruptions of heathen society, its destitution of truth, virtue and humanity, the degradation of fe-

males, the prevalence of oppression and violence, and the fearful expectation of greater evils to come. It is a truth ascertained that "the dark places of the earth are full of the habitations of cruelty," and that the heathen, wherever found, are essentially of one family and one caste, "being filled with all unrighteousness," "haters of God," "without understanding, without natural affection," "implacable, unmerciful."

It is equally an ascertained fact, that upon all these millions of heathen the influence of the gospel may be brought to bear. Their languages are susceptible of reduction and acquisition, and can be made to express justly the truths of the scriptures. The attention of the people can be secured, their confidence won, their understandings enlightened and strengthened, their consciences roused. Their systems of false philosophy and idolatry may be put to shame, and the foundations thereof destroyed. Their children may be rescued from death, and abuse worse than death, and generations be trained up in the nurture and admonition of the Lord.

It was the lot of our earliest missionaries to struggle with privations, and sicknesses, and barbarities unknown in christian lands, and unalleviated by human sympathy. The narrative of their sufferings and constancy, even unto death, seems now almost past credence. But their strength was as their day. In later years, apart from the peculiarities of climate,—in all that concerns domestic comfort, and freedom, and safety of person and life, pagan and christian lands are brought more nearly to a level. The rough places have become plain. Political power, commercial interest, intelligence, incipient refinement, and christianity, diffuse their influences round every mission compound and solitary zayat, and protect and cheer the missionary in all his journeyings in the jungle, and "beside all waters."

Is the fewness of the candidates for missionary appointment owing to the character and proceedings of those already engaged in the service? Have they not done honor to the missionary profession? Have the missionaries grown weary and sick of their employments, or have they been disheartened, and sent back to us an evil report? Who then are the missionaries? and what their individual character and manner of life?

It is true, they are but men, "subject to like passions and infirmities with us." They are men, too, of various temperament, discipline, acquirements, and capabilities; placed in conditions of untried and ever-changing and perplexing difficulty;



and pledged to strenuous endeavor till death, however seemingly unproductive; beneath the depressing sickliness of a torrid sun, or the deeper discouragements of heathen stupidity and ingratitude. They are, nevertheless, true men; men competent and faithful; tried men, who have not turned back. They are men of approved piety, and sound in the faith; of blameless conversation, temperate, unspotted from the world: men of intelligence, discretion, and patient industry; of disinterestedness, and tender compassion, and glowing zeal. "It is not expedient for us to glory;" but to be associated in labor with such men, or to follow in their paths, would disparage the wisdom or the standing of no man. They have adorned their profession before many witnesses.

To what then shall we ascribe this deficiency of interest and of personal consecration among New England Baptists, but to a want of a proper missionary zeal? It certainly cannot be owing to any of the causes which we have already considered; nor can it be owing to a want of success on the part of those who have entered the missionary field.

The success which has attended the dispensation of the gospel to the heathen, so far from detracting from the interest, is most eminently fitted to quicken our zeal in the missionary work. It has exceeded our largest hopes, in comparison with the amount of missionary effort applied and the obstructions in its way. God has seemed, in some instances, to forestall exertion, and before we had called, to hear. He has especially signalized his good pleasure, to award the largest returns to our outlays consistent with the established relations of faith and bearing; and to avail of every increase of missionary instrumentalities to increase also the ratio of their efficiency. The first Cherokee baptized in the Baptist mission, was converted in 1823. And there were two or three in 1824-5. In 1829 the number of baptisms was 37; and in 1832 they had increased to 137. The first Karen convert was baptized in 1828. In 1828-9 there were 10; in 1830, 23 were added; in 1831, 73.

The whole number of members of mission churches in all the missions, in 1835, was nearly 800. In 1842 the additions to the churches were 780. The aggregate of additions during the last seven years, is 3,217.

### Recent Intelligence.

*Additional information concerning the Karens in Arracan—Highly encouraging from Burmah.*

A note has been received from Mr. Abbott, in which he says—

Since I closed my journal, Myat Kyan, the pastor of the Magezzin church, has visited me, together with another assistant; and others who came from Burmah to be baptized. As I send this away by the present mail, I cannot give the number of those who will probably be baptized day after to-morrow, (Sabbath). The report they bring from Burmah gladdens my heart. The Christians meet in large congregations. Burmese officers frequently come in while they are at worship. The assistants travel and preach in the most public manner, and the government look on in silence.

I feared, when I was down the coast, that the great numbers, who are coming over to these provinces and returning with books, would excite the jealousy of the Burmese government at Bassein. But no one has been questioned or annoyed. It is reported through the country, that the king, during his late visit to Rangoon, inquired concerning the Karens who had embraced a foreign religion; and on being told that they were a quiet people, and "paid their taxes," his Majesty replied, "Then let them alone." I think, perhaps, this is true. Still, no dependence is to be placed on the promise of a Burmese officer of any rank.

TAVOY.—A letter published in the Baptist Advocate of Nov. 12, from Mrs. Wade, dated Jan. 23, 1842, contains intelligence of a later date than any thing which has been received at the Rooms. Mr. Wade had been sick, but was convalescent. Mr. Mason had just returned from a long missionary tour, on which he baptized 22 Karens. Mr. Wade had baptized 12; and at a subsequent date, and in another place, he had admitted to the fellowship of the church 8 or 10 more, but was too unwell to baptize them.

### DEPARTURE OF A MISSIONARY TO CHINA.

On the 3d ult. Daniel J. Macgowan, M. D., took his departure from New York for Canton, in the ship *Ianthe*, Capt. Steel, under appointment as a missionary of this Board. Religious services were held with reference to his mission on the Monday previous, Oct. 31, at the meeting-house of

the Amity st. church, of which he was a member, under the pastoral care of the Rev. Dr. Williams. An address to the candidate was delivered by the pastor on the evening of the same day, and prayers were offered by several ministering brethren. Dr. Macgowan is expected to join the China mission at Hongkong, situate on Hongkong island, a few hours sail east from Macao; and to reside there permanently, unless a more favorable opening for his labors shall be presented elsewhere. Having completed a thorough course of professional study, a part of his time will be given to the practice of medicine and surgery. His chief employment however will be the dispensation of the gospel, to which he is especially designated, all professional services being rendered only as subordinate to this, and introductory.

#### Donations,

FROM OCTOBER 1 TO NOVEMBER 1, 1842.

##### Maine.

A friend, for Indian Missions, per Joseph Woodcock,	50,00
Friendship Bap. ch., mon. con., per Cornelius Bradford,	5,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr.,	
Wayne Bap. ch. and soc.	7,80
Collection at the Assoc.	15,90
Bowdoinham, a friend to missions	,50
Moumouth, 1st Bap. ch.	6,06
East Winthrop Fem. For. Miss. Soc.	10,48
Leeds Fem. For. Miss. Soc.	5,46
do. Male do. do. do.	2,50
Bowdoin, 2d Bap. ch.	,62
Hallowell, 2d do. do.	11,00
Wales do. do.	1,50
	61,82
Cumberland Bap. For. Miss Soc., Henry B. Fernald tr.,	90,00
Eastport Bap. ch., per C. Hayden,	19,00
Montville, Robie Frey	6,00
Whitfield, a friend to miss.	,50
Wiscasset, Thankful Avenill,	1,00
Alna and NewCastle, friends,	1,50
Jefferson, friends in 2d ch.	1,00
Nobleboro', 2d Bap. ch.	5,04
do., 1st do. do.	1,75
Damariscotta Mills, a few friends	2,10
Waldoboro', do. do. do.	1,75
South St. George, a friend	,25
St. George, 1st Bap. ch.	2,00
Rev. Ferdinand Ellis	2,00
Rev. James Gillpatrick and family	3,00
Addison, S. W. Chase	2,00
Washington Assoc., contributed at Cherryfield,	18,13
Mount Desert and Seaville	

Fem. Prim. Miss. Soc.	2,92
East Trenton Bap. ch. and cong.	7,14
Sullivan, a few friends	5,25
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	56,00
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THE  
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2. There are two extremes into which some musical publications seem to have fallen. One is an unwarmed simplicity. The other consists of combinations so complicated as to be of no practical utility—or hard to sing in general. This work is exactly removed from each of these extremes.

3. It cannot certainly be a recommendation in any collection of sacred music designed for common use, that all its tunes should be entirely new. There are some tunes which have been by repetition, which are as it were always new, and which seem destined to remain in use, as long as the services of the lower sanctuary shall be continued.

4. Again, it ought not to be a recommendation to a musical publication, that it contains alterations in those tunes which have been long familiar to the public ear. It has been justly remarked, "that the alteration of a single note, even in the bass, is a most made familiar to the ear and memory by long practice, with instantly dimish, if not entirely destroy, the devotion of a whole choir and congregation." If this be true, what shall we say, when whole passages are altered or mutilated. Is it treating the public with proper respect, to urge upon it such alterations in psalmody, or in any thing else, so may be suggested by mere service? This work is free from this error.

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